EDUCATIONAL MISSIONS

JAMES L. BARTON

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1409 U. B. Bldg., Dayton, Ohio

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BY

JAMES L. BARTON

SECRETARY, AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS; AUTHOR OF "DAYBREAK IN TURKEY," "THE MISSIONARY AND HIS CRITICS," "THE UNFINISHED TASK OF THE CHRISTIAN CHURCH," "HUMAN PROGRESS THROUGH MISSIONS," ETC.

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PREFACE

Much of the material for this book has been collected at first hand, from recently printed documents and from manuscripts. A considerable amount of material collected by the Commission on Education of the Edinburgh Missionary Conference, and never printed, is in the author's possession and has been drawn upon. The most modern printed reports of the higher educational institutions and of the missionary societies carrying on educational work abroad have been frequently used. A large number of educators who are now or who have been closely related to this work have been interrogated. In addition to these sources, the author has been able to draw upon personal experiences growing out of more than twenty-five years of close relations with higher educational work abroad.

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Educational Missions

CHAPTER I

PLACE, STANDING AND GROWTH

Educational missions constitute a part of the great enterprise, in which Divine and human forces co-operate, for world evangelization and world Christianization. In seeking first of all to estimate their character, we must consider their relation to the other parts of the whole undertaking.

"Educational missions" is in reality a misnomer, if we mean by the term the establishment and propagation of educational work and educational institutions in mission countries, separate and apart from the methods and purposes of evangelization. The term "educational missions" has come to be used with much frequency to express a particular phase of mission work. We use also the terms "medical missions" and "evangelistic missions," each standing for a particular idea and method of work, or, to put it in another way, representing a department of missionary work. We err, however, if we assume that these departments are separate one from another, without vital relations between them.*

* For relation of education to evangelism, see Hamlin's "Among the Turks," Chapter XVIII.

For place of education in missionary enterprise, see Bliss' "The Missionary Enterprise," Chapter XI.

See also Mott's "Strategic Points in the World's Conquest," pp. 96-98.

All of these so-called "missions," or departments, are but parts of a single, united whole, with only one definite, clear-cut object in view, the permanent establishment of the Kingdom of God in the lands to which the missionaries go.* No one of these departments could survive isolation from evangelization for any length of time. An educational work could be carried on as a separated effort, as could also a medical or industrial work, but it could hardly be called "missions" in any ordinary use of the word, unless the end aimed at was the evangelization of the people and the permanent establishment among them of the Church of Jesus Christ.

The expression is sometimes heard that there is a danger of the missionary losing himself in the educator. The phrase is an unhappy and misleading one, since it is becoming increasingly recognized that the aim of true education is necessarily a religious one. The best educator is the best missionary. But the expression, however unfortunate, points to a danger that is real. There is a constant temptation to rest content with the lower and subordinate ends of education, instead of seeking the highest. It is extraordinarily easy to slip almost unconsciously into satisfaction with a school that is serving with manifest success certain social ends and so to fail to seek the complete conversion to God of the lives of those who are being taught. The magnitude and urgency of the opportunity, while they call for an educational policy of the broadest and most comprehensive kind, at the same time make it imperative that the policy adopted should be dominated from beginning to end, and, in all its details, by the central missionary motive.†

A broader conception of the meaning of the Kingdom of God has superseded the old missionary idea, and we have generally come to realize not only that the Gospel ministers to the entire man in his complete environment, but also that it demands of its

* Edinburgh Missionary Conference Report, Vol. III, p. 383.

† For the aims of missionary education, see section on Christian education, "Mission Problems and Policies in Asia."

followers that they shall reveal the power of that same Gospel through every form of human activity. This forces the introduction of medical work among people who are destitute of the advantages of modern medicine, the teaching of industries to the industrially backward races, and the development of schools and systems of education among the illiterate. These various activities, however, are but other forms of preaching the Gospel and of teaching men to demonstrate their faith as sincere followers of Christ and as true to the ideals of a Christian society.

Evangelization has to do with the present generation, education with the next. Evangelization gathers men into churches, while education secures the permanence of the institutions that evangelization calls into existence. Education forges the weapons of offence and defence that evangelization wields against heathenism and scepticism. It teaches men to decipher the truth contained in the hieroglyphics of nature; it brings to light the record hid under the scrawled and blotted palimpsest of history, and from both of these sources illustrates and confirms the message of revelation. That message itself, given at sundry times and in divers manners, cannot be fully understood unless the times and manners be traced by reverent scholarship. In spite of all opposition, therefore, Christian education has won and firmly holds for itself a place among the great missionary agencies in every land.*

Educational missions, therefore, constitute but a single department of the university of the Kingdom of God, holding a place of large importance but inseparable from the institution as a whole.† This phase of missions, however, stands by itself almost as distinctly as does "medical missions," since, by common consent, that form of missionary work is called educational which centers in a school, including, of

* Pieters' "Mission Problems in Japan," pp. 135, 136.

† See Edinburgh Missionary Conference Report, Vol. III, pp. 369-372.

course, the primary school as well as the college, university and theological seminary. Hence wherever schools and systems of education exist, under the direction of missionaries and supported in whole or in part by missionary organizations, having for their object the introduction of intelligent, aggressive, self-respecting Christianity, there you have educational missions and all that is implied in the term.*

Speaking of possible remedies for the social evils of the non-Christian world, Dr. Dennis says:

> Education alone, apart from Christianity, will not accomplish it [the social task of missions]. It is not in itself a moral force. In fact, if it is out of touch entirely with Christianity, it often becomes a powerful weapon of evil, and may be subsidized in violent hostility to the higher welfare of society. Let us here guard carefully our meaning. We do not intend to assert that education under Christian auspices, pervaded by the spirit and aim of a Christian purpose, is not a useful and helpful stimulus to social progress. It should rather be counted a noble and legitimate missionary instrumentality. Our contention, then, is that mere education, either elementary or higher, apart from Christianity, with no promptings of Christian morality, no infusion of Christian truth, and no lessons in Christian living, is not in itself an effective instrument of social regeneration. We do not dispute that it is an intellectual stimulus, that it broadens the outlook, and breaks the fetters of superstition, is of benefit in its sphere and way as a ministry to the mental faculties, and that it may indeed be a scholastic preparation for a subsequent study and more appreciative apprehension of Christian truth and morality; yet, while it is in alliance with materialism, agnosticism, or a false and superstitious religious system, its power as a moral regenerator of society is at a minimum. Civilization is not derived from or based upon knowledge in the head so much as it is drawn from and prompted by a true religious and humane temper in the heart and life of man.†

* For principles of missionary educational work, see Speer's "Missionary Principles and Practice," pp. 52-61.

† From Dennis' "Christian Missions and Social Progress," Vol. I, p. 357.

That education holds a relation to the missionary enterprise which is fundamental is not difficult to understand. Great social, physical, moral and national changes in the world have all originated in the thoughts and in the beliefs of men. Ideas like leaven spread through society, work their changes upon communities, produce fundamental changes in religious belief, and eventuate in sweeping revolutions that put their stamp upon a new society dominated by new ideas.

It would be the height of absurdity to imagine that an African or an Eastern nation can be led to change its manner of life, or to overthrow its traditional form of government for a wholly different form, without previous fundamental changes having taken place in the ideas and concepts of the people as a whole. Equally true is it that we would not expect any race, European or Asiatic, to retain the same customs and to perpetuate the same society, whether social or political, after it had experienced a fundamental revolution in its manner of thought and in its religious belief.

Correct thinking and right beliefs are the dominant forces that rule men and nations, and these constitute the only realm in which great and fundamental conquests can be won. They are the only realm to which we may appeal in our endeavor to change the life of the world. It was to this realm that Jesus Christ and the Apostles appealed. This is the sphere of human life to which Christianity presents its truths and from which it seeks assent. Missionaries need not dwell with anxious thought upon the society that will ultimately result; neither are they called upon to give attention to national changes that will inevitably follow. The missionary's only legitimate field of ap-

proach is to the mind, to the heart and to the conscience of those to whom he can obtain access.*

The educational work of the missionary, beginning with a single pupil, it may be, had for its aim, and still has, the development of a new line of thinking and a new moral standard growing out of changed religious belief. This principle of educational missions has not been changed during the entire century of modern missionary experience, although the methods of its application have met with many and sweeping changes. Educational missions, therefore, aim at fundamental and universal conquest, but the conquest of ideas and correct belief which precede the highest ideals and which must ultimately issue in the embodiment of those ideals in a new society for the world.†

If we would comprehend fully the nature and function of educational missions, we must consider the place which from its earliest days Christianity has given to education. Christianity puts more emphasis upon education than any other religious faith in ancient or modern times.‡ The ideas of Christianity with reference to God, to man, and to all human relationships compel the highest use of the intellect and the fullest development of the reasoning powers. In its effort to extend itself throughout the world, Christianity has conceded a prominence to education which no other scheme of religion or philosophy has given; in fact, it has based its expectation of a permanent conquest of the world upon the training of the intellect, the understanding, the reason, of those whom it has won or hopes to win.

* See Dennis' "Foreign Missions After a Century," pp. 230-233.

† See Tenney's "The Triumphs of the Cross," pp. 188, 189.

‡ For Christianity as an ally and patron of intellectual progress, see Dennis' "Christian Missions and Social Progress," Vol. III, pp. 5-7.

To understand the importance of the school to religion, we have but to recall the influence of the Rabbis under Judaism and the place which the teacher held as a prominent and honored personage in the earliest churches. As Christianity expanded among the Gentiles, we see that the teacher as a catechetical leader came prominently to the front. These teachers became leaders of philosophical thought and gave, besides their Christian instruction, a general philosophical training. Justin is a good illustration of this in the catechetical school of Alexandria. Origen is another example of the teachers of that period who not only gave instruction in the Scriptures and in Christianity, but who discussed also the principles of mathematics, physical and natural sciences and moral philosophy. Augustine himself gave instruction in the art of teaching. The Christian Church in the early days spent much energy in thoroughly initiating converts into the foundation principles of the Christian religion, and has always endeavored to make the best possible use of the intellectual material at its command in each successive age.

Because of the fact that general education had been widely extended throughout the Roman Empire at the beginning of the Christian era, the early Church did not give much attention to general primary and intermediate education. While there were many private schools they were held as private until toward the beginning of the third century, when the teachers were appointed and paid by the State. Indeed, until the Roman Empire became Christian there was no attempt on the part of the Church to establish and support an independent school system, and thus the Christian youth was trained, for the most part, except as he received education in private schools, under

the same teachers and in the same classrooms with the children from pagan homes.

From that time forward, the Church has exerted a mighty influence throughout its history in the promotion of education. At the present time there is wide recognition of the necessity of the moral, if not even of the religious, element in a complete education,—a recognition which is not confined to Christian nations but exists among the Hindus of India, the Confucianists of China, and the statesmen and educators who are trained in the principles of Bushido. Many leaders of Islam to-day acknowledge the same need. If, however, education is to include the moral and the religious, it is essential that the moral ideas which are inculcated should be of the highest which the world has achieved, and the conception of religion imparted should be that of the purest and the truest. While recognizing many elements of value in the non-Christian systems of religion and ethics, the Christian would be untrue to his belief and to his religion did he not reaffirm his conviction that the best and highest education of the world demands for its complete development those elements of truth which Christianity is peculiarly fitted to contribute.*

It is an interesting fact of history that higher education in America owes its origin and early impetus to the Christian Church. The Episcopalians started Columbia University and the University of Pennsylvania; Harvard and Yale were established by Congregationalists; Brown University by the Baptists; Princeton University by the Presbyterians; and Boston University by the Methodist Episcopal Church. In fact, all of the earlier colleges owe their origin to some branch of the Church. In the colonial period

* For education and Christian advance, see Mackenzie's "Christianity and the Progress of Man," Chapter V.

Madras Christian College, Madras, India

of American history, institutions for the propagation of Christianity and scholarship were in close coöperation, and for the avowed purpose of promoting the welfare of the Church.

It is clear, therefore, that the stress which is now being laid upon education in the foreign missionary propaganda is but the logical extension of the emphasis which the Church has always laid upon the intellectual training of the young.

But, after all, the including of education in the foreign missionary scheme is a comparatively new idea. Strange as it may now seem after the experience of three missionary generations, at the close of the eighteenth and the beginning of the nineteenth centuries, when the modern foreign missionary movement was inaugurated, those who were most forward in the organization of missionary societies and the development of the missionary idea do not appear to have had any conception of the place of education in missionary work. The dominant thought in the minds of all seems to have been the conversion of the "heathen." Beyond that no one was bold enough to venture.

In the charters of the missionary societies organized throughout that period, there is little or no allusion to education as having a place in the missionary enterprise; neither did the school seem to have any part in the missionary program. This fact is not surprising; but it demonstrates that educational missions, as well as medical missions and industrial work, was a later development and grew out of existing necessities.

Quotations from charters of some of the earlier societies show that the attention of the Church was then centered on evangelistic forms of work, no other method of approach to the pagan world being sug-

gested. It is also interesting to note that many societies formed much later in the nineteenth century still put evangelism as the prime and exclusive idea of their organization, giving no place to the teacher and school as a legitimate means of propagating the Gospel.

At the time of the formation of the Church Missionary Society of England, in 1799, a series of resolutions was passed with reference to the organization of the society. The first contained the following as the sole reason for its formation, "the duty incumbent upon every Christian to endeavor to propagate the knowledge of the Gospel among the heathen."

The American Board of Commissioners for Foreign Missions, formed in 1810, sets forth in its charter, as the one object of its organization, "for the purpose of propagating the Gospel in heathen lands by supporting missionaries and diffusing a knowledge of the holy Scriptures." Evangelistic missions apparently covered the entire purpose of this society.

These declarations of purpose have a very familiar sound and indicate the general thinking of the period. He would indeed have been a bold innovator who, in those days, would have dared suggest the maintenance of schools as a part of the work of those societies and as an object for contributions from the supporting churches. We do not find any indication that such a declaration was made for many years after these societies began; and, in fact, for many decades after the missionaries themselves on the field had begun schools and were actually carrying on educational work. If one had suggested educational missions at the beginning of the last century, there probably would not have been a sufficient number of supporters to create a discussion, much less to cause a schism. In the appeals made at home by officers of

missionary societies, by interested pastors, as well as by returned missionaries, both for recruits and for funds, the appalling ignorance of peoples to be reached was seldom, if ever, referred to; the one plea was the lost condition of all who lived and died without a saving knowledge of Christ. Neither was emphasis laid, to any extent, upon the necessity of training, from among the Christians themselves, those who should in turn become preachers to their own people. The larger viewpoint could come only as the result of the experience of the missionaries in actual work and of a more intelligent understanding by the home constituencies of the place and value of educational missions.*

We ask, then, why schools were so early begun by missionaries of nearly all of the leading missionary societies. In stating the principal reasons for beginning educational missions, we are but giving some, at least, of the reasons for their continuance.†

1. Schools afforded an avenue of approach to the people. The earlier missionary's life was one of isolation. There were some exceptions, such as the beginning of work in the Sandwich Islands, but usually the strange foreigner, with his pale face and outlandish clothing, was, after the first feeling of curiosity, repellent to the people. They were not eager to hear him attempt to talk about his religion, in which they took little or no interest; and the chances were that his knowledge of their vernacular was too inadequate to enable him to make himself readily understood in public address. Then, too, most of the people to whom he could hope for access at all

* See Robert E. Speer's "Christianity and the Nations," pp. 91-98.

† For the purpose of missionary education, see *The East and the West*, January, 1910, pp. 3-7.

See also Bliss' "The Missionary Enterprise," Chapter XI.

were compelled to work for their bread, and had little time or inclination to cultivate the foreigner. To find a way of approach to the people was a practical and a vital question.

The children were less prejudiced and more curious. They soon learned that the strangers were harmless, to say the least, and they found them interesting as well. Many were quite willing to identify themselves with the missionaries as daily pupils in their homes, or in some rented place. These children carried back to their parents, and to the community in which they moved, reports of the doings, the sayings and the teachings of their newfound friends. In this way prejudices were broken down and the missionaries found the approach to the parents by way of the child fairly easy. Probably in the earlier efforts of this kind the missionary school was of no less value as a road to the homes and the hearts of the parents than it was as a benefit to the child himself.

2. The school provided the missionary with continuous, interesting and rewarding occupation. The adults were not always accessible, and when found were not invariably eager or ready listeners. In the absence of any other occupation, the missionary, whose sole duty was preaching, necessarily found broad expanses of time when no audience could be secured. But he could conduct a school several hours each day and not interfere with his preaching time or capacity. At the same time, a continual audience of children at an impressionable period in their lives, and with minds aroused by the strange learning of the still stranger school, provided a hearing which was not to be despised. The adult population were irregular, inattentive and hard to move; the children were alert, eager and responsive. It is not strange,

therefore, that the missionaries early in their practical life turned to the children and sought in them, through the agency of the school, an audience and a constituency. They found here a quick response to their efforts, and a continuous and satisfying activity.

3. Only through the school could the missionaries secure the native assistants and colaborers the work demanded. At the very outset they needed teachers to assist them in mastering the native languages, and in many instances these had to be trained by the missionaries themselves. The need of native helpers to act as preachers and evangelists became immediately apparent, also, and most missionaries began to select from among the brightest and most devoted young men groups to whom they gave themselves as teachers. These schools were called "training classes," which name many of them still bear, and their purpose was to prepare men, and later women, also, for direct, aggressive Christian service. All of the distinguished native leaders in the older mission fields came from classes of this character; and their place in the propagation of Christianity among their own people has not been second to that of the missionaries. In the training of these earlier classes the missionaries followed something of the same methods Christ used in the training of the twelve disciples.

In addition to the first recognized demand for native preachers, there soon began to emerge another need, and that was for native teachers. It is true that in those earlier days the distinction between teacher and preacher was not clearly drawn, and the necessity for native preachers first commanded recognition. The native teachers became assistants to the missionaries in their earlier schools, and later were put in full charge of schools under the general super-

vision of the missionaries. It required no further demonstration to make it clear that the missionary could vastly and most effectively multiply the volume and power of the work by training a native agency.

4. Local educational conditions in all missionary countries were most unsatisfactory. Even in countries where there was a written language and an extensive vernacular literature, illiteracy was almost universal among the people most accessible.* One needs but to read the missionary annals of those earlier days, or even the reports of days not so remote, to understand the attitude of the missionaries toward the need of introducing modern Christian education as the foundation and safeguard of the Church and of society. A large number of the first modern missionaries were the products of a liberal education, and had well learned the importance of a constituency that had at least the rudiments of an education, lifting it intellectually above the common level of uniform illiteracy. In no mission country were conditions such as to promise anything in this respect. Education from any modern point of view did not exist, and, so far as one could see, would never be inaugurated by local leaders. The missionaries did not set out to develop an educational system for the country, but they felt compelled to do all in their power to correct the conditions that were all about them, and to inspire in the few they were able to reach a desire for something better in the way of education.

5. A Christian community needed to be trained. Besides the direct native Christian workers needed, it was imperative that there should be educated Christian men in the various learned professions and also in business and other pursuits. No church in the

* For ignorance among non-Christian races, see Dennis' "Christian Missions and Social Progress," Vol. I, pp. 182-187.

West could thrive or even survive without the Christian layman, wise, balanced and consecrated. In the East the need is equally great, if not greater. It must needs be demonstrated that Christianity applies to all walks of life and to all professions, and that it put its stamp upon society as well as upon the individual, and the society thus created must be such as to command the confidence and respect of all classes in the community. The Christian physician and lawyer and government official, as well as the Christian business man, each in his way and place, exerts an influence hardly second to that of the teacher and preacher. They lift the Christian community and demonstrate its superior character as a new social order and give to it standing, respect and influence.

6. Another factor, operating not perhaps as a reason for undertaking educational work but as an incentive to its continuance, has been the fact that, as teacher, the missionary acquired a standing and influence difficult otherwise to acquire. Eastern people especially respect and even reverence the teachers of their children. The profession is highly honored, even where the masses of the people are illiterate. The Mohammedan's hodja in the mosque, before whom boys gather daily who are set to the task of committing to memory the Koran and other sacred books and traditions of Mohammedanism, exercises the widest influence over those youths. The teacher has exercised in all the history of Islam that dominant influence that enables Mohammedanism to maintain a solidarity which to-day is one of its most fundamental characteristics. The teacher, by his daily contacts, has been able to shape the thinking and the religious belief of the children so that, when they pass out from under his direct control, there is little danger

that any other religion can displace their belief in the Koran. The Mohammedan teacher is held in profound respect by Moslem believers all over the world, and holds a position of conspicuous influence.

In India we find the same condition. Many leading Hindu and Parsi families engage a teacher permanently, who becomes a member of the family and the teacher of the children. His office is not purely that of the teacher of the children, but combines with it something of the priesthood, holding a peculiar religious relation to the head of the family. He is a spiritual adviser, and so exerts a profound influence upon the whole household and does much to shape the religious and intellectual, as well as the social, life of the homes. The Hindu's esteem for the guru, or religious teacher, amounts almost to veneration.

In Japan, while the situation is somewhat different from that in Mohammedan countries and in India, the teacher of the child, even to the present date, is held in unusual esteem. This perhaps was more true under the old order, fifty or sixty years ago, than it is to-day, under the Constitution. But even now the teacher holds a position of high respect.

China puts more emphasis upon education than any other country of the Far East. As education in China has had a supreme place in its national life, so the teacher, who has stood at the center of education, has ever had a position of unusual influence and power. The responsibility of the pupil's passing the examinations for his much coveted degrees rested solely upon the teacher. The successful pupil felt under lasting obligation to the one who had led him through the intricacies of the Chinese Classics, so that when he came to the dreaded examinations he was able to

E. A. K. Hackett Medical College for Women, Canton, China

pass successfully. Ever after, whatever his official position, he never forgot his teacher or failed to give due credit for what had been received at his hand. The educated Chinese always speak with great reverence and respect of their teachers. Indeed much of China's stability through the centuries may be accounted for by her worshipful regard of her teachers, from Confucius down. In view of this exalted and influential position which the teacher holds among Oriental peoples, it is easy to see the position of vantage from which the educational missionary works. And it would be unfortunate indeed if he should fail to fit deservingly into this high estate or should allow the teaching profession to fall into lower esteem.*

7. The people were ready for education. This fact was not so evident in the earlier days of the enterprise as it is now. It cannot be given as one of the leading reasons why missionaries began schools, but it is now an important reason for perpetuating them. In nearly every missionary country there can be discovered a real desire among a considerable body for educational facilities for their children. This appears not only in the general patronage of the schools when established, but in urgent requests from remote and unexpected regions for schools. The rapid rise and phenomenal progress of modern education in Japan, and the present eagerness of the Chinese for the modern development of their school system, are two well known illustrations of such a desire. All classes in the Turkish Empire and great masses of people in India have also demonstrated their eagerness for a widely extended school system. At the present time petitions are coming in from the Albanians, only recently eman-

* For education in China, see Report of Centenary Missionary Conference, 1907, pp. 59-80.

For Government schools in China, see "The China Mission Year Book," 1910, Chapter III.

cipated from the rule of the Turk, begging assistance in the creation of a modern school system for their people; while in Africa and the islands of the Pacific the educational appeal has a grip and an imperative not evident in any other form of missionary work.

Indeed, the demand for education of a thoroughly approved character is everywhere manifest to-day. During the nineteenth century education has demonstrated its efficiency, both for individuals and for nations, on a large scale. Germany has been a conspicuous instance of the effect of systematic education on national welfare, and Japan has recently shown that the same methods will produce similar results in the East. There has never been a time when education was so at a premium in popular thought.

This desire, as expressed in mission lands, may not be, and probably is not, based upon the highest motives. In many cases an education is desired because it will secure for the possessor a large salary or a more honored and honorable place in society. The education of a girl may be sought in order to secure for her a more favorable marriage. And yet, in this, the men of the East may not materially differ from the more enlightened and Christianized peoples of the West.

This desire for education has made it possible to promote self-support for schools in a way not anticipated in the beginning of missionary work. Men who would make no contribution for the support of the Church often show a willingness to pay liberally for the education of their children. Many of the village schools, once supported wholly by mission funds, are now cared for entirely by the people. This may account in part for the unusual development of this arm of the service and the persistence with which the missionaries have promoted education. But even in

the earlier days there were numbers of the people in most countries who were ready and even eager for the education of their children, and this was one of the reasons for the introduction of this phase of missionary work.

8. The work of education seemed to give greater permanence to the results of evangelism. Experience showed that some converts, especially among the illiterate, were in danger of falling away. It was always a question as to how much of Divine grace they had received, and whether they would be able to meet and overcome the temptations of their old life and associates. The same class of people, educated to read, had a source of strength in the Bible and in Christian literature and were thus better fortified against temptation.

Moreover, distinct evangelistic results were found to come from educational work, even when pupils left school without giving evidence of conversion. They had received Christian training and were equipped to investigate Christian truths for themselves. Many of them made public profession of their acceptance of Christ after entering upon their life work, and many others who did not take that step showed themselves friendly to Christianity. The teacher, therefore, seldom gave up hope for his pupils and had much reason to look upon his work with a large degree of satisfaction. Those missionary societies that set out only to evangelize and not to educate, and who, for a protracted period, adhered to that policy, find to-day to their credit, on the whole, less permanent results than those societies that early entered upon Christian education as a part of their permanent method of work.*

* See Jones' "India's Problem: Krishna or Christ," pp. 248, 249. See also Pieters' "Mission Problems in Japan," Chapter VI.

9. A minor reason was that to many missionaries the educational work was more attractive than the directly evangelistic work. To conduct a school or schools is easier than to evangelize a people. Some of the discouragements that confront the evangelistic missionary have been already suggested. His work is not only hard to promote, but difficult to report. As the year closes he feels the hopelessness of attempting to measure its successes and failures by the numbers who have confessed Christ or who have fallen away. His work is away from his home for the most part, surrounded by uncongenial conditions and almost invariably confronted by opposition from without and within. It is a scattered work, attached to no single community, and with a varied and often unharmonious constituency.

The educational missionary becomes identified with an institution and deals with a comparatively permanent community. It is an institution about which reports can be easily written. The school does not meet the same opposition that confronts the Church, and the teacher is more generally popular than the preacher. The teacher has the opportunity to exercise an extended influence over his pupils or constituency, and can maintain a certain relation with them after they leave school. It is but natural that the school has presented a more attractive field to many missionaries than the harder and fundamentally important work of evangelization among the people at large.

10. Yet another cause of the introduction of educational work in mission fields is to be found in the genius of Protestantism. It has been noted by many historians that Protestantism, with its appeal to the Scriptures, laid upon the individual the responsibility for learning to read the Scriptures for himself, and

Methodist School for Boys, Concepcion, Chile

consequently served to promote elementary education. Protestantism also supported learning on the part of the clergy. Later came the philanthropic desire to enable those who were ignorant to improve their condition somewhat by elementary instruction.

From the simple primary and training schools with which this work began, there has been great advance in missionary education during the past century.* Without attempting to describe all the processes of growth or to trace their historic development, we will enumerate the principal kinds of missionary schools as they are found to-day.

1. Primary or village schools. These are yet the most primitive, as well as the most important. In most countries they are closely identified with the native Church and are partly or wholly supported by it. Some nine-tenths of all the children in mission schools are in the primary grade. Here Christian truths and ideas of modern education are planted in minds at their most formative period. The Continuation Committee conferences held in 1913, under Dr. Mott's presidency in India, Burma, China and Japan, urged that more attention be given to the development of village and primary schools.† These schools are for the most part attended by both boys and girls. The teachers are natives.

* One phase of the development may be noted in passing. The educational ideals of the early missionaries were shaped by their definition of Christianity, which laid too exclusive emphasis on the spiritual experience of the individual. The increasing emphasis on the social ideals of Christianity, which has so developed during the last half century, has naturally created a higher regard for all the knowledge which is effective in promoting social welfare. As individualism has been replaced to a great extent by collectivism, the value of institutional agencies on a large scale has been more appreciated.

† See section on Christian education, "Mission Problems and Policies in Asia."

2. The kindergarten. This is one of the most recent developments of Christian education, and one of the most popular. While the primary schools take pupils of all classes, the attendance is usually from the children of the lower and middle class. The kindergarten pupils come more largely from homes of the middle and upper classes. There is hardly any limit to the development of this form of education and now missionaries are organizing training schools for the education of native kindergartners.

3. Intermediate schools stand between the primary and the high schools.

4. Boarding schools. These began in the houses of the missionaries but rapidly developed into distinct schools. They exert the most permanent influence in the way of the development of Christian character. They are for both boys and girls, but in separate schools. The students live in the school, which is conducted as a Christian home, under the care and oversight of some missionary, who either lives in the building or close by. From these boarding schools come the best and most trustworthy Christian leaders. Many of them prepare students for college.*

5. High schools. These are with and without dormitories, and not infrequently are under a native principal. They are the "preparatory schools" of mission fields and often constitute a part of a mission college. Boys and girls, with rare exceptions, study and recite quite apart in this grade. Here, too, most of the teachers are natives. The courses of the high schools and the boarding schools are not distinct.

6. Normal schools. Under the increasing demand for teachers in the grades of mission schools already mentioned, as well as in various government schools, it has become necessary to conduct normal schools,

* See Curtis' "Around the Black Sea," pp. 3, 7, 8.

sometimes separate, and sometimes as departments of existing higher institutions. This is a comparatively recent development that is destined to increase in influence.

7. Colleges. Higher education has grown out of existing high and boarding schools in response to an imperative demand upon the part of the people. The principals of all mission colleges, with a few notable exceptions, are missionaries, while the majority of the teachers are natives.

8. Theological and training schools. Among the oldest missionary educational institutions, these schools stand to-day distinctly for the training of a native ministry.

9. Bible women's training schools. These schools are calculated to do for women what the theological schools do for men. They train women for evangelistic work among their own sex, and for positions as pastors' assistants.

10. Medical colleges. The medical colleges stand for the same in the mission field as they do in the West. They exist for both men and women and have Nurses' Training Schools attached. At the present time most of the teachers are Westerners.

11. Industrial and technical schools. These are of great variety and scope, ranging all the way from an industrial or self-help department in a boarding school, high school or college, to agricultural and technical schools. It is difficult to classify them and they are now in a state of change and development.

These are the principal schools in the mission field that have to do with the education of native students. In addition there are schools for the children of missionaries and also schools for teaching new missionaries the vernacular of the country. These latter are not yet fully organized. This entire educational sys-

tem is carried on for the training of boys and girls, young men and young women and even older men and women. Since coeducation is not permissible in the Orient, all schools above the primary and intermediate grades are separate for the two sexes. In several countries the intermediate students are separated. Women's schools of all grades are directed by women and are largely under the direction of the various Women's Boards. Women are better adapted to the control of all primary schools than men, and generally have such in charge. In the lower schools, however, except in kindergartens, missionaries are not regular teachers. The language of all schools below the college is the vernacular of the pupils. Many of these schools are primitive and crude, while a large number are well equipped and housed, and conducted with great skill and thoroughness.*

Education as a modern science owes a decided debt to the experience of educational missions. It must be acknowledged that the science of education is still in its youth, even in America and Europe. No educator would be so bold as to affirm that he has a system of education which he is confident will produce the desired results everywhere or in every department of learning. There is no doubt that the experiences through which missionary education is passing, dealing, as it does, with peoples of all grades of previous training and of no training whatever, may be of supreme value in developing and perfecting the science of education at home.† For instance, the Chinese have been led to change their point of view so radi-

* For methods of missionary education, see *The East and the West*, January, 1910, pp. 13-21.

† For the contribution of educational missions to the science of education, see address by Professor Sadler, of the University of Manchester, England, in the Edinburgh Missionary Conference Report, Vol. III, especially pp. 423, 424.

cally as to introduce modern Western learning in the place of their ancient classics, thus providing data for the careful investigation of Western educators. On the other hand, peoples like some of the wild tribes of Africa or of the Pacific Islands have been given an alphabet, a grammar and a literature, and from them have come scholars capable of holding their positions in competition with English and American pupils having back of them centuries of educated ancestors. This experience presents other phases of the educational question worthy of most careful consideration.

The missionary educator is faced by vast opportunities and by many perplexing problems. If he would be truly efficient, he must be highly gifted, resourceful, original, exact in his pedagogical science, alive to the difficulty and enormous possibility of his undertaking, and abreast of the educational developments of his day. In every country the missionary is dealing with an educational problem differing from that of all other mission countries, and his task is to produce, in the midst of unusual and unexpected circumstances, educated men and women who shall be recognized leaders of their people and who shall wield an influence of the highest order upon every phase of national life. This is no simple task; but what could be more stimulating or rewarding to the Christian who seeks to "serve his generation by the will of God?"

CHAPTER II

NATIONAL RELATIONS

Commission III of the World Missionary Conference, held at Edinburgh in the summer of 1910, gave its entire attention to "Education in Relation to the Christianization of National Life." The readers of this volume are directed to study the findings of that Commission, which are in the third volume of the official report of the Conference. The subject is one of immense importance, covering as it does the entire question of the national and international relations of educational missions.*

A full statement in the form of statistics as to the influence of missionary educational work upon the national life in the great mission fields is of course impossible. This influence has been so subtle, much of it often so difficult to trace, that some of the most fundamental results would be liable to be overlooked. Much of the influence of educational missions has been indirect. Mission schools, at first a curiosity and

* For relation of educational missions to Government, in India, see Edinburgh Conference Report, Vol. III, pp. 27-37; in China, Vol. III, pp. 86-91; in Japan, Vol. III, pp. 140-151; in Moslem lands, Vol. III, p. 226; in Dutch East Indies, Vol. VII, p. 389; in Egypt, Vol. VII, pp. 54, 55; in Nigeria, Vol. VII, p. 61; in Uganda, Vol. VII, p. 77; in South Africa, Vol. VII, pp. 81, 83, etc.

See also section on Christian education in "Mission Problems and Policies in Asia."

For missionary education and governments, see *The East and the West*, January, 1910, pp. 21-26.

For national education in South America, see Speer's "South American Problems," Chapter III.

an innovation, finally attracted the attention of local officials and produced a demand for improved educational facilities and a reorganization of national schools. Under these circumstances, the educational missionary has been frequently consulted and, as a result, reformed methods have been introduced in multitudes of instances into national institutions. In many cases native teachers trained in missionary schools have been employed in non-Christian schools.

It is difficult even to classify the information obtained on a subject so ramifying, and bearing in such a multitude of ways not only upon every feature of educational work but also upon the social and religious life. We shall consider the subject briefly, however, under four principal divisions.

1. *Relation of Educational Missions to Government Educational Systems.*

(1) Relations in India, Burma and Ceylon. Here the mission schools and colleges are a part of the national system and the situation differs materially from that in all other mission countries.* The government is in the hands of the English.† The chief officials are English, sent out from England, many of

* For mass education in India, see *The East and the West,* July, 1913, pp. 308 ff.

For influence of Western education in India, see Jones' "India's Unrest," pp. 6-9.

For literacy in India and the government school system, see Jones' "India Problem: Krishna or Christ," pp. 27-31.

† In England a large body of schools had received support from various societies and religious bodies during the first half of the 19th century. Instead of competing with these, the government created a system of grants-in-aid, which involved conformity to certain government requirements. Only later did the government introduce a system of local schools more closely under its own control, to supplement deficiencies. This British system has naturally been translated to every country under British control, so that of all nations Great Britain is generally most favorable to local effort, maintaining only the right to see that it conforms to certain standards.

whom have made themselves familiar with the local vernaculars. A native seeking official position under the Government must show a commendable proficiency in the English language, and often his promotion depends largely upon his mastery of English. This being the case, the government system of education includes English in all departments above the eighth grade, the primary and also intermediate students being given full instruction in their vernaculars. In all the higher education the classroom work is in English, as are the text-books, so that, when the Indian student passes on into the University course, he has already received a substantial training in English. Even his matriculation examinations for entrance to the University are conducted in the English language. Indeed, in a land of two hundred and fifty languages, including important dialects, it would be impossible to educate through a vernacular except in local schools. The graduates of the Indian universities as a whole are probably better equipped in the use of the English language than the educated students of any other country in which missions conspicuously figure.

In the educational system of these countries the vernaculars receive various degrees of recognition. Calcutta University makes a vernacular composition compulsory for its B.A. degree, and Madras University makes vernacular history and literature one of the B.A. alternatives. Both Universities constitute one of the vernacular languages a compulsory subject in the intermediate examination. The Universities of Bombay and Calcutta make a knowledge of the vernacular compulsory for matriculation; in the other three Universities it is one of the optional courses. In Ceylon less attention is given to the vernacular study than in India, but the educational sys-

Professors and Students, Forman Christian College, Lahore, India

tem of Ceylon is now undergoing a complete overhauling.

The five Universities in India have their headquarters in Calcutta, Madras, Bombay, Allahabad and Lahore. These are examining and degree-giving bodies in every instance, and not teaching institutions. In connection with each there are various affiliated colleges whose courses and conduct are regulated by the terms laid down by the University. There are in India some 175 colleges of first and second grades affiliated with the five Universities, of which only ten are women's colleges, although a few women take courses in colleges for men.* The first grade college takes its students through to the B.A. degree, while the second grade college completes only two years of the full four years' course, graduates taking First in Arts. A strong movement is now on foot in India to eliminate the second grade college, compelling it to advance to the full course or drop back to a preparatory school. The Universities are being strengthened materially in their requirements as to buildings, apparatus, libraries and teaching force.

In speaking of a "college" in India or Burma reference is always to an institution affiliated to one of the five Universities here named. No school has a right to call itself a college unless it has been accepted by the University that establishes its standards, prescribes the courses of study, passes upon its equipment, and confers degrees upon its graduates. This assures the mission college in these countries a uniformly high standard, such as colleges possess in no other country, and constitutes the mission college an

* For general national education in India, see "The Year Book of Missions in India, 1912," pp. 38-48.

For the educational system and western learning in India, see Chirol's "Indian Unrest," Chapters XVII, XVIII, XIX and XX.

integral part of the national educational system. This fact, in connection with the support given by the Government to mission schools of lower grade, links missionary education and the national system together into a unit, so that in the government census pupils in recognized mission schools are enumerated with those in purely secular schools.

Ceylon was formerly connected with the Indian University system but is now separate and is contemplating a new and independent arrangement, possibly the creation of a separate University of Ceylon, with which all colleges of the island can be affiliated.

In these three countries missionary education has reached that stage of development where it has come into direct relations with the government educational system.* Annual appropriations are made from the government treasury for the support of education in all of the departments below the University grade, and for colleges affiliated with the University, and grants are also made for the erection of buildings and the securing of apparatus, according to the merits of each individual case. The amount of money given for the support of the school depends upon the standard of the school and the attendance of pupils. The Government puts no restrictions upon religious teaching, provided that teaching does not interfere with the school standards. The pressure therefore upon the teacher is to keep the school up to the government standard in order that the larger government appropriation may be received. The missionaries, under these conditions, have not hesitated to take the government grant, since it did not remove the school

* For relation of missionary education work to the government in India, see Jones' "India's Problem, Krishna or Christ," pp. 277-282.

For development of missionary education in India, and its influence over the national system, see Dennis' "Christian Missions and Social Progress," Vol. III, pp. 8-38.

from missionary control. Industrial schools have received special attention, with contributions far in excess of those given to other schools with a similar number of pupils. The Government especially favors all instruction that teaches the natives to become self-supporting and to give them confidence in themselves. The tendency of this method of subsidizing local schools is, unfortunately, to reduce to a minimum the religious instruction given to pupils.

(2) Relations in Japan. Japan has been slow to recognize what it calls "private" institutions, which include all missionary schools. Graduates of private schools have not been given credit for work done when they wished to enter national schools or one of the Imperial Universities. This has proved to be a great handicap to missionary educational work, since students naturally wish to secure a diploma which will be of use to them as they continue their studies or as they enter government service.*

Christian schools in Japan under existing laws may hold three relations to the government. First, they may merely have government sanction to carry on a certain kind of educational work. This involves no regulation or inspection of the school and no restriction on religious teaching. Most of the kindergartens and a large majority of the girls' schools, as well as night schools and industrial schools, have this recognition. The second form is that in which the school is recognized as giving education of a government grade. This implies certain privileges but does not interfere with full religious freedom. The majority of the Christian schools for young men and some girls' schools have this recognition. The boys' middle schools are not allowed to take the name "middle

* See Dennis' "Christian Missions and Social Progress," Vol. III, pp. 46-55.

school" under these conditions, although they enjoy all the other privileges of the Government Middle Schools. The chief privileges are the postponement of military conscription, admission to the higher Government schools, transfer to and from the Government Middle Schools, and the one year voluntary military service after graduation. The third form of recognition makes the school a part of the government system, subject to all requirements and enjoying all the privileges of the regular government school. In the eyes of the public this confers a great prestige. On the other hand, religious instruction and religious services are prohibited during school hours. One of the saving features is that this prohibition against religious teaching is not carried out with absolute strictness but depends greatly upon the attitude of local officials. In some higher schools voluntary Bible instruction is allowed during the first hour of the morning; in others, during the noon recess; in others, after school hours. It is claimed that a better class of students come to schools that have this third form of recognition and that religious instruction is received more gladly and heartily when attendance is voluntary.*

During the last few years the Christian educational movement in Japan has shown much vigor. Nine of the leading schools for young men have put up large new buildings, as have several of the schools for girls. Two others have begun the establishment of entirely new and elaborate plans. The conviction is widespread in Japan not only that Christian education has been fundamental in the Christian movement, but also

* For higher Christian education in Japan, see "The Christian Movement in Japan" for 1910, pp. 170-175.

For moral education in Japan, see issue for 1909, Chapter III.

For the general educational situation, see issues for 1909, Chapter XV, and 1911, pp. 60-66.

that for the future of Christianity a body of well distributed and efficient Christian educational institutions is an absolute necessity. This conviction is shared by the Japanese Christian leaders and the missionaries alike. The recent Continuation Committee Conference in Japan, during the visit of Dr. Mott, asserted the need for a Christian University in that country.*

A new movement in the national schools toward a desire for a better understanding of Christianity has revealed itself during the early months of 1913. The students in the Government Middle Schools, under the direction of some of their more broad-minded teachers, have been seeking instruction in Christianity, and have read Christian papers and books with avidity whenever they were brought within their reach. There is undoubtedly a reaction against the extreme rationalism which has characterized the educational work in Japan during the last few years and toward a more conservative attitude. Instead of rejecting religion as a superstition, many of the students in the middle and high schools have come to regard religion as a subject worthy of study and investigation. This opens a new and promising field. The Doshisha at Kyoto has recently received recognition by the Japanese Government as a University, and that too without being compelled to give up the Christian principles lying at the foundation of its constitution.

(3) Relations in Turkey. The original schools in Turkey were almost wholly church schools and under the complete control of a religious body or organization. The principal things taught concerned the ecclesiastical life and traditions of the people. The common Mohammedan schools of the empire were conducted usually in connection with the mosques and

* See section on Christian education in "Mission Problems and Policies" in Asia.

conducted usually in connection with the mosques and the work consisted in teaching reading of the Koran in the Arabic, with a few additional minor topics. None of these schools made any pretense of being modern in curriculum or in methods. The pupils studied aloud in the same room and the recitation methods were parrot-like, depending almost wholly upon memory. Little was done to develop the reasoning faculties. Students were not taught to think; they were simply expected to remember.*

As in Turkey there was no government educational system, the missionary institutions were left quite free to lay out and follow their own course.† As there were no government diplomas which had any particular significance, the diplomas given by the missionary schools or colleges had their full value. Turkey being a Mohammedan country, all of the Moslem forces of the empire were directed, at the beginning at least, against the introduction of modern learning, on the ground that it was contrary to the Koran and detrimental to the best interests of the existing government. Public sentiment, however, having reached such a stage of advance, largely through the multitude of students, numbering tens of thousands, who had taken more or less extended courses in missionary schools, demanded that the government schools should be reformed and so afford a measure at least of genuine education. This led in later years to the introduction into Turkey of a modern school system, which was adopted by the Young Turk Party at the time the Constitution came into power in 1908, and which still remains in force, in spite of the later upheavals in the empire. The Government Schools in Constantino-

* See Barton's "Daybreak in Turkey," p. 181.
† See Dwight's "Constantinople," Chapter VI.

ple, organized under the new régime, are in many respects quite modern in their method of teaching and in the subjects taught. The Government Medical School at the capital is upon a thoroughly modern basis.*

The educational work in Turkey is complicated by the great variety of races that make up the population of the country. Each race has its own religion and language, and therefore must have something of an educational system of its own. The primary and intermediate schools must be organized and carried on within the limits of each race, the vernacular of the pupils being used. When the students pass on through the high school with a view to entering college, it is necessary that they have a thorough training in English, since, in the great port cities at least, it is impossible to carry on a college in any other language. In Robert College, for instance, there are some nineteen nationalities represented in the student body, each nationality speaking and using its own vernacular. There is no one vernacular of the nineteen nationalities that would be acceptable to the other students; they would resent any pressure brought to bear upon them to learn or use any one of these. They all are agreed, however, in their common desire to learn English. Hence, in the great port colleges of Turkey, English is the language used, and all preparatory schools fitting students for those colleges are compelled to give them a thorough preparation in English.

Under the laws of Turkey no educational work can be carried on without the approval of the central as well as the local government; therefore all schools, of all grades, among all the races and languages of Turkey, must have some form of government recogni-

* See Curtis' "Around the Black Sea," pp. 191-193, 197-198, 200.

tion. This recognition consists almost wholly in a permission to the local controlling body to conduct the school. It carries with it no financial aid of any kind, neither does it put upon the school any government restriction, nor fix its curriculum, nor require any official report. When the school becomes a college under foreign control it must have permission from the central government at Constantinople in the form of a *firman,* or, what is better, an imperial *irade.* This permission not only recognizes the institution as a foreign institution, under foreign direction and control, but it also stipulates with reference to the teachers to be employed, and carries with it exemption from taxation of the property actually used in the conduct of the school. Such recognition becomes to all intents and purposes a charter from the Imperial Government and the diplomas of these recognized schools have full recognition in all parts of the empire. All of the American schools in Turkey, as well as in Persia and in Egypt, have obtained government recognition of some form and are conducted in harmony with that recognition.

(4) Relations in China.*

China until recently has had no national educational system. All education was private. The only relation which it sustained to the Government as a whole was revealed in the examinations which the government conducted for the giving of degrees to the successful candidates. Official preferment depended upon a candidate's successfully passing these examinations; therefore, in a measure, it can be said that the Government fixed the standard for the private schools, although at the same time it must be said that

* See Williams' "Middle Kingdom," Vol. I, Chapter IX.

St. John's University, Shanghai, China

Part of Quadrangle

The Faculty

there was no well defined system of education. No country in the world, however, has put the same emphasis upon education that China has for generations, with its nine educational degrees constituting a complete civil service scheme by which all civil officials received their appointment.*

In recent years there has been more of an attempt on the part of some of the more progressive viceroys to organize a school system for their respective provinces. The present President of the Republic, when Viceroy of the province of Chihli, inaugurated a most successful and comprehensive school system for his province. This was also done by the Viceroys of other provinces; but there was no national scheme of education which reached down to the primary and intermediate school and aimed at a general education of all of the youth of China.

Missionary schools were begun early in the missionary propaganda, having no relation to the government, although not infrequently the children of Chinese officials were in attendance. The Chinese generally assumed an attitude of hostility to Western learning. This attitude was so universal and persistent that, with a few exceptions, the modern educational institutions seemed to make little progress up to the Boxer uprising in 1900. On the restoration of the government after 1900, modern education along Western lines received a new and general impulse. Mission schools,

* For government schools of China, see "The China Mission Year Book" for 1910, Chapter III; also issue for 1911, Chapter V.

For the kind of reading done by Chinese students, see issue for 1911, Chapter VI.

For problems of educational work in China, see issue for 1911, Chapter VII.

For the development of Christian educational work in Shantung, China (a fairly typical situation), see Mateer's "Character Building in China," pp. 40-96.

which were most unpopular before, became popular and colleges like St. John's College at Shanghai and the University of Peking, and other institutions, became filled with students who were eager to secure Western learning. At the same time there was no official relation between these schools and the government. The only exception was the Union Medical College established in Peking, which soon received the official sanction of the Empress Dowager and the Chinese Government. A contribution was made to the College, and it is now registered in the list of recognized Chinese colleges and therefore enjoys a unique privilege. Mission colleges almost universally are now looked upon with favor, and the Government itself in organizing its educational system is following the lead of these mission institutions. There is every reason to believe that in future the relations between the Christian colleges of all classes and grades and the government educational system will become closer and closer, and it is not impossible that an intimate affiliation if not amalgamation will take place; although it is not expected that the missionaries would accept such an arrangement if it would mean the exclusion of religious instruction.

With the famous edict issued by the Empress Dowager in 1905, the Western learning which the missionary educator had pioneered was made standard throughout China. Since that time the enthusiasm for modern education in its various grades has known no bounds throughout all the provinces of China. Missionary institutions are now in high favor and the demands on the Mission Boards of the West for highly qualified Christian teachers and professors, for adequate buildings and ample equipment, have been far beyond what their resources in men and money could supply.

2. *The National Significance of the Language Used in Education.**

The question is sometimes raised as to why the missionaries teach the natives of any country a foreign language. This question is much emphasized in a country like China, where the Mandarin language is used in some form, it is said, by at least three hundred millions of people. Why then should the missionaries introduce any foreign language into the schools of China? This question is of special significance since the vernacular of the people is the language of the home and will necessarily be so, for generations at least. Nobody anticipates that the Chinese will use any other language than their own in their homes and in the conduct of the general business of the country. The same is true in large part of the people of India, Turkey and Japan.

Several reasons may be given why it has seemed to the missionaries necessary to introduce into the curricula of the schools of higher grade one or more of the languages of the West.

(1) A Western language opens the civilized world and the Western learning to the Eastern student. It is impossible for a native of any of the Eastern countries to obtain a fair conception of the civilization of the West or to acquire an adequate modern education through his own vernacular. This is due to the fact that in his own language—and this was more true a generation ago than it is to-day—there are only limited facilities for the study of history or geography or any of those subjects which are regarded as essential to a liberally educated man and woman. Even in the intermediate and lower grades there are few wholly adequate text-books in the vernacular.

* For a discussion of the use of English as one of the unsettled mission problems, see Chapter VI.

(2) It affords a wide general literature. There is need on the part of educated men and women of the East of access to a much wider range of general literature than the vernacular affords. Not only must the educated leader be able to read books in languages other than his own, but he must be able to keep up with much of the periodical literature dealing with the great national and educational questions of the day, questions which belong to no particular country but which have relation to all the great world movements, in diplomacy, in science, in general learning and in religion. In order to give this access, there must be opened to him, through the medium of some Western language or languages, the great wealth of Western literature.

(3) It prepares for diplomatic and international service. A considerable proportion of the national leaders and diplomats receive at least their preliminary education in missionary schools. It is essential that they shall have acquaintance with at least one of the great Western languages. We cannot conceive of China, under present conditions, taking her place as a great nation in the world, without being under the leadership of Chinese who have already made themselves familiar with the highest national ideals of the West and who are able, through their knowledge of English and French and German, to deal directly with the diplomats of Europe and America.

There is not entire unanimity among all missionaries of all countries as to which language should receive supreme emphasis.* It has been the custom for the missionary to put emphasis upon his own native tongue as the language in which the students under his care should receive special instruction. For in-

* For Duff's use of English in education, see Smith's "History of Protestant Missions in India," pp. 90-96.

stance, the English missionaries introduced into their schools the English language as the foreign tongue with which the students should be made familiar; although it should be said here that in a large number of these schools French also is taught, and, in some, German. In like manner, the German missionaries introduced the German language, and the French missionaries the French language. Probably the English-speaking missionaries have been most liberal in introducing other Western languages than their own.

It should be borne in mind that, while one of the leading Western languages is given a place of importance in the higher education, the vernaculars are not overlooked. It is the vernacular which the graduates of these schools will and must universally use in their future work for their own people. A great majority of students will remain at home after graduation, either in some profession, as officials of the government, or in some other important capacity. It would be impossible for a man in China, for instance, however many diplomas he might have from missionary institutions, to appear educated in the eyes of the people unless he knew his own language so as to use it with accuracy and to write and read it with educated precision. All this makes it necessary that, even in those institutions where the common language is English, special instruction be given in the vernacular, in order that the student be not denationalized by his education.

This problem is more acute to-day in China than in any other country, where so much time is required for even the Chinese student to master thoroughly his now difficult and complicated vernacular that insufficient time remains for a wide and comprehensive education in Western learning. This constitutes a peril to be guarded against, since the Chinese student,

under the spur of the present intellectual awakening, finds his studies in English much more interesting than those in Chinese.* Then, too, the teachers in the English departments are more efficient than those in the Chinese departments because they are more modern. If the student is a Christian (and it is a recognized fact that the Christian students have been among the first to come forward in seeking Western and higher learning) the chances are that in his preliminary education his Chinese was neglected.

The suggestion has been made from high authority that the study of the vernacular should be specially emphasized in all schools until the student has attained the age at least of twelve years. The same authority recommends that even then the study of a Western language be given a minor place, and that major emphasis be continued on the vernacular until the middle school period is completed. It is of great importance that the students trained in mission colleges in China, as well as in the national institutions, shall not be educated away from their people and incapacitated from reading the literature and keeping in touch with the best thought and traditions of their people. The question is perhaps more acute in the case of foreign students who receive the main part of their education in the West, under conditions which make it impossible for them to keep up their vernacular studies.

3. *Influence of Missionary Institutions in the Present Reconstruction of Nations of the East.*

It is not difficult to trace the influence of educational missions upon the great changes that recently have been coming upon Eastern nations. A fundamental aspect of this influence has to do with the new ideals

* For the place of English in Chinese education, see Henry's "The Cross and the Dragon," Chapter XXIII.

and standards of education. In the modern educational systems adopted by Japan and China, and accepted by the Government of India, the endeavor is made according to the Western idea to produce students who have learned to reason, who have had training in the modern sciences and are capable of carrying into positions of influence and power a trained mind and a sane judgment. The importance of this kind of training has now become so universally accepted that the revolutionary educational ideas first introduced by the missionaries have been endorsed and put into general application in the national schools. All of these revolutionary changes have not come about simply through the mission schools, but it is true that in nearly every instance the missionaries introduced into those countries the principles of modern education and caused, directly or indirectly, the local agencies to adopt the new ideas.

Associated with this are the training and experience received by the large numbers of students who have come West to study. At the present time there are over 1,200 Chinese students in North American institutions, of whom fifty-nine are women, no less than 800 Japanese students, 1,500 from Latin America, together with large numbers from Turkey, Korea and other mission lands. The colleges and universities of Great Britain and the Continent also have been receiving a host of students from the Orient, at least 1,000 from China being enrolled as students in Britain.

Many of these students come from the mission schools and colleges, and the movement may be said to have been chiefly influenced by such institutions. The first Chinese students to come to the United States for study came from mission schools. To-day, in spite of the great number who have been sent over by the Chinese Government, it is reported on good authority

that at least eighty per cent. of these students received their preliminary training in the mission schools of China.*

The first great men to come to America from Turkey came from mission schools, and from the beginning until now the tide of Turkish students has been strong toward America. A comparatively small number of these students have returned, owing to the unsettled political conditions in Turkey, but some have gone back and are exerting there a strong influence for the intellectual, moral and industrial uplift of their people, and it is expected that, as order is restored, more will follow their example. When we consider the limited educational facilities in these mission countries and the prominence there accorded university men, the significance of a continual stream of educated men and women returning to positions of leadership in their native lands becomes readily apparent. Their influence is out of all proportion to their numbers upon every phase of life and thought. When we add to this the fact that the most of these students received their first impulse toward Western learning and their first knowledge of a Western language in a mission school under Christian auspices, and that a large number of them are earnest Christians, we can readily comprehend the influence for Christianity and reform exerted through these leaders upon their respective countries.

Conspicuous in the reconstruction of Eastern nations has been the change in political ideals and forms of government. The spirit of democracy and of free institutions has grown with amazing rapidity and with many of the leaders of these nations amounts almost to a passion. In endeavoring to account for the growth

* For China and education, see article by Dr. Goucher in *The International Review of Missions*, January, 1912, pp. 125-139.

Robert College, Constantinople, Turkey

of this spirit close students of Eastern affairs mention prominently the influence of educational institutions. Here young men learned the lesson of the worth of the individual; and this is the soul of democracy. They learned the meaning and value of liberty. They studied the history of Western nations and grasped the significance of popular government and free institutions. They received these visions and ideals—which soon become related in their minds to the possibilities in their own lands—either in mission schools or in Government institutions whose standards and curricula were pioneered by the missionaries. Thus, without in any way inciting to revolutionary action, and while inculcating high ideals of patriotism, the mission institutions have been responsible for sowing seed which has borne fruit in evolutionary and revolutionary changes of a political character in many nations of the East.

From the same source and by similar processes there have come new social and economic ideals. These also have their root in the worth of the individual, the authority of a quickened conscience, and the social solidarity and responsibility of the nation,—doctrines which are strongly emphasized in the classrooms of the East in which Western education is given.

Thus from the mission schools and colleges there have gone forth highly gifted, well-equipped and often unselfish and deeply patriotic statesmen imbued with lofty ideals, educational, political, social, economic and even moral, for their own races and nations. The East has not been slow to acknowledge this obligation, and has followed the leadership of men of such temper and training, even when the issue was the upheaval of age-honored ideas and institutions and the substitution of a new order.

4. *International Bearings of Missionary Educational Work.*

There remains to be mentioned the international scope of the influence which has been exerted by educational missions. One reason for this influence is the broader view and better perspective which they have given to Eastern peoples.

A narrow and bigoted conception of world history on the part of any powerful people may become a menace to the peace of the world. A nation shut up to itself, having little or no contact with other nations, and less knowledge of those nations, is liable to become prejudiced regarding other peoples. A good illustration of this statement is found among the Mohammedans, who, although not a nation or a race, yet have in their common religious belief many of the characteristics of a nation. There is no doubt that a large part of the hostility of the Mohammedans to the Christian nations, and so to Christianity, is due to their chosen isolation and traditional ignorance. If the Mohammedans of Persia, Turkey and Africa, and other parts of the world, could be made to understand the history of the Western nations, much of their prejudice would be dissipated and the door of access to them would be thrown more widely open.

Another more clearly defined example is found in China,* which, until recently, regarded itself as "the middle kingdom" of the world, around which clustered all the other minor nations. The introduction of modern geography, with maps, and modern history into China was revolutionary in its effect, completely changing this point of view. Through this study was obtained a true conception of China's place in the world, and with it the power of negotiating treaties

* For national relations of education in China, see The (China) Centenary Missionary Conference Report, pp. 59-96.

and forming alliances with other lands. And so for every country, the knowledge obtained through modern schools has tended to reduce race pride and prejudice and to convince the Eastern nations of the unity of the human race and the brotherhood of all mankind.

Educational missions have also promoted an acquaintance with the ideals and institutions of other lands which has led to social, commercial and political readjustments among Eastern races. The Asiatic races cannot put into practical operation the various institutions of Christian civilization without being brought into an actual contact with those institutions and their principles and purposes. Western education carried into the East has brought also a knowledge of what the Christian West is doing for social and moral reform. It has necessarily created a community of interest which has developed into coöperative effort on the part of the graduates of mission institutions and the missionaries by helping to build up in those countries institutions called for by the modern Christian movement. The signal influence of the teacher, to which reference has already been made in this book, establishes a relation between the school and the pupils which is the same throughout all Eastern countries, and which has a tendency to create bonds of union, sympathy and coöperation and which reveals common ideals and purposes, thus cementing the East and the West in relations of fraternal cooperation.

Moreover, educational missions have multiplied points of contact and of sympathetic interest between the nations of the world. Until within recent years there has been little international relation among the various Asiatic countries. Japan, China, India, Turkey and Africa stood quite apart, having little interest in each other and almost devoid of intercommunica-

tion. The communications which had developed, as, for instance, between China and Japan, or between China and India, were political and commercial. There was nothing to sustain a community of interest, sympathy and coöperation upon higher lines. But owing to the modern educational movement, pioneered largely by Christian missions, these nations now are influenced by common ideals, are studying common subjects, are moved by a common purpose and ambition, and have grown together in a way quite uncalculated a century, or even half a century, ago.

One would hardly dare attempt to estimate the influence of the mere acquaintance of leaders of the new life and thought of Eastern nations with the languages of the great Western nations. If we add to this the personal acquaintance which has been brought about, first through the mission school, and later through the following up of the educational ideas in institutions of the West, leading to a personal acquaintance with many of the Western leaders, we can grasp something of the importance and commanding influence of such new affiliations. The Chinese, after their close and intimate relations with the West, will no longer refer to the Westerner as a foreign barbarian, or a foreign devil, and we of the West who have been brought into close relations with the bright, constructive intelligence of the East are less apt to underestimate the ability of other nations. As we see their capacity for development and their constructive statesmanship, our former contempt and indifference become admiration. In many things we recognize the teaching capacity of the East, while the people of the East find that the younger West has made progress far beyond their own attainments and expectations.

What is true of China is true of the other coun-

tries of the East. The cordial relations so long maintained between Japan and the United States, in spite of adverse and trying experiences at times, are due, in large part, to the fact that so many of the present leaders in Japan received their education in mission schools or in American institutions, or at the hands of American teachers. The Japanese themselves willingly admit this. We shall never be able adequately to estimate the international importance of missionary educational institutions. There is no society that is so democratic as the student society. There is nothing that so unifies the human race and binds nations together as a common system of education.

One other international influence of educational missions must be noted. They have greatly facilitated and promoted the development of great student Christian movements in the mission countries of the world. These various movements are knit together into the World's Student Christian Federation and are striving along similar lines to attain certain great common objectives. Constant communication is maintained among these movements. Each recognizes itself as part of a world union. In these common aims and efforts, and in the frequent international gatherings * which are held, a sympathy has been created which, so far as we can see, could have been produced in no other way. At the conference of the Federation held at Lake Mohonk, in June, 1913, no less than forty-two different nations were represented. As a result of these student gatherings, two of which have been held in mission countries,† groups of educated young men

* See Reports of the various conferences of the World's Student Christian Federation, especially that of 1913, held at Lake Mohonk. Also Mott's "The Students of the World United."

† Tokyo, 1907, and Constantinople, 1911.

have visited from country to country. They have become personally acquainted with similar groups of students in other countries, and thus an interchange of fellowship, sympathy and appreciation has been created. One has but to read the reports of these international conferences participated in by students from all of the great mission fields in which modern education has been introduced to get a fair impression of the significance of this movement, which is now but at its beginning.

The relations between these countries and the Christian nations of Europe and America also have been materially changed through this student movement. The World Student Christian Federation has wrapped up within its organization possibilities of sowing the seed of mutual confidence, of international coöperation, and of a federation that shall make for the unity and peace of the world.

CHAPTER III

IMMINENT DEVELOPMENTS

Up to a comparatively recent period education in Europe, as has been stated, was a matter only for the few. The Church desired training for its ministers. The Government demanded training for its officials. Men of affairs and of leisure were willing to spend time to prepare for leadership or to gratify their tastes. Outside of this, education was very restricted, both in amount and in extent of influence. With the industrial revolution of the nineteenth century a new motive was provided for gaining an education. The growth of philanthropic ideals and the demonstration of method by Pestalozzi, Froebel, and others prepared the way for education for the masses. Finally, the growth of democracy and the rise of national spirit afforded a motive for universal and compulsory education. There are many ideals that are now commonplace in secular education which would have been thought visionary in the early days of the missionary enterprise. It is very desirable that missionary education shall not borrow merely from its own past, but shall take freely of every good thought and thing which has been devised since the days when the first missionary sailed.*

Indeed, missionary education has now reached a stage of development where it must make rapid and even radical advance in its higher departments, or yield its leadership.† This is due largely to the un-

* For important developments affecting missionary education, see section on Christian education in "Mission Problems and Policies in Asia."

† Just as the lead in education was taken in many Western countries

precedented awakening in the East during the last few years, and to the new demands made upon all departments of educational work. There is loud call not only for advance, but for better adaptation to the new conditions rapidly sweeping over some of the most powerful Asiatic races. The curriculum and equipment regarded as ample twenty years ago will not meet present demands, and we may expect changes of no less radical a nature in the near future, which will call for corresponding modifications in our entire educational system.

A course of Christian education to be applied to any Asiatic country, or even to Africa, cannot be devised in the West and superimposed upon those nations with reasonable expectation that it will meet their needs. The permanent system of education for the East must be wrought out by experts after extended observation and experience upon the ground, and these experts cannot all be Western born and bred. There are now thoroughly educated and broad-visioned men and women among the Asiatic races whose coöperation is indispensable. The new educational system must be primarily Asiatic and thoroughly scientific.

In saying that Christian education must undergo many and radical changes, it is not conceded that the influence of Christianity will in any degree be

by philanthropic individuals, so the beginnings of effective education in the non-Christian world were generally due to the efforts of missionaries. In the early days non-Christian peoples came into contact with comparatively few besides missionaries who had any regard for their best welfare. In more recent years, however, Oriental nations have come into contact with the developed secular educational systems of the West, and the influence of missionary education is becoming relatively less. Unless missionary education can maintain such standards of efficiency as to win the admiration of Eastern governments, it seems probable that its influence will rapidly wane.

weakened or the Christian character of the mission school or college modified. On the contrary, there is every reason to believe that increasing emphasis will be put upon the cultivation of the spirit of reverence and worship. The sense of Christian discipleship, the increase of Christian knowledge, and the development of Christian character are things for which Christian schools uncompromisingly stand.*

We can but touch upon some of the conditions that compel changes in higher missionary education. Some of these conditions have come upon us with startling rapidity and demand careful consideration as we make and execute plans for promoting Christian education. No longer can we think only in terms of individual institutions in relation to a limited and clearly circumbscribed constituency. We are forced to look upon this work in relation to great national movements, and consider it but a part of a world unrest, leading everywhere to sweeping and fundamental changes.

We will mention here two clearly defined sets of conditions, which, though separate, act and react upon each other and really become but parts of a whole. These are the comparatively recent and widespread national changes in the East; and the rapid development of modern missions, taking cognizance of national conditions and attempting to adapt mission methods to those conditions.

1. New national conditions calling for educational development.

In discussing the new national conditions among the leading Asiatic peoples our first attention must be given to the intellectual renaissance. The new intellectual awakening of the East, due to a variety of

* For educational and religious efficiency in mission schools, see section on Christian education in "Mission Problems and Policies in Asia."

causes, has taken place largely within the last half century, although the beginnings date well back into the first half of the century. The first ideas of modern education that made a profound impression upon any of the Asiatic peoples or the people of Africa came from the work of missionaries. As has already been shown in the first chapter of this book, hardly a missionary established himself anywhere in Asia—and there were thousands who thus did establish themselves soon after the beginning of the nineteenth century—who did not open schools in which Western learning was taught. While these schools were not widely patronized, many who became conspicuous native leaders in the following generation received their education largely at the hands of the missionaries and along the lines of the new learning.*

Not only did the missionaries plant modern schools and raise up native teachers for the wide enlargement of the school system, but they introduced also the printing press, which became the general handmaid of modern education. Modern text-books were prepared and published in great numbers not only for use in schools directly under the care of the missionaries, but for a much wider use in native schools. In addition to the text-books thus issued, there was also a wide range of general literature more or less educational in its influence. It is reported that a physical geography published a half century ago in Turkey in the Turkish language caused a sensation among the Mohammedans by the revelation it contained. The book was widely sought for, far outside of the school circles, and had great educational and mind-awakening power in its influence upon all classes of readers.

* See Griffis' "Verbeck of Japan" for an example of the beginnings of modern education in an Asiatic country and its influence on the following generation.

Modern education introduced and propagated by the earlier missionaries sowed the seeds of dissatisfaction in the alert minds of the Eastern youth, and introduced a spirit of inquiry and eagerness for more information—which, according to Eastern tradition, was in itself a heresy. The effect of these schools was not by any means confined to the number of pupils actually reached within the four walls of the building, nor indeed to the much larger number who were permitted to profit by the products of the mission presses; but the spirit of dissatisfaction with the old, traditional ignorance reached out into far scattered communities through a variety of sources, until the society of the East as a whole, toward the end of the nineteenth century and the beginning of the twentieth, became permeated with the spirit of intellectual unrest which began to manifest itself in systematic demands for more and better national education.

The native religions have been losing their power over the intelligence of the people. Any one who is familiar with the religious condition of the East understands well its paralyzing effect upon the intellectual life. Mohammedanism has always taught its followers that it is disloyal to Mohammed to question anything.* No true Mohammedan, without open violation of the demands of his religion, can raise even in his own mind any question regarding the world in which he lives, or the order of events within that world. Islam, which means "submission," demands the submission of the mind wholly to the teachings of the Koran and tradition. One needs but to glance at the history of Mohammedanism to see how, as a religion, it has checked the intellectual growth of its adherents. While Hinduism has not put the same outward em-

* For an illustration of this fact, see Dwight's "A Muslim Sir Galahad."

bargo upon the development of the intellect, its influence has been to discourage and stifle intellectual progress. It has not produced schools or scholars. Buddhism, as well as the less organized religions of Africa and the Pacific islands, has never fostered intellectual alertness or developed education. It is perhaps as a part of the intellectual awakening caused by mission schools, as well as through other causes, that these ethnic and non-Christian religions have seemed to lose their power to hold in grasp the minds of their followers.

In the Report of the Commission of the Edinburgh Missionary Conference on "Education in Relation to the Christianization of National Life," emphasis is laid upon the great awakening now taking place in the Far East, showing how widely the Eastern races are breaking away from the trammels of their ancient faiths, and, thus emancipated, are seeking means for intellectual advance. This situation does not furnish the opportunities for satisfying the newly awakened intellectual desires; but it is opening the way for the entrance of a new, modern crusade.*

As was pointed out in the last chapter, many of the young men of the East, after having obtained a taste of modern learning, with the scales removed from their eyes and the superstition from their hearts, have come to the West for a further education. There is to-day hardly an institution of learning of higher grade in Europe or North America that has not in attendance one or more students from these Eastern races, or from Africa. It is an interesting fact, too, that these students are not all confined to the male sex; but there are women among them, who, overcoming far greater prejudices and superstitions than the men

* See the Edinburgh Missionary Conference Report, Vol. III, pp. 378-380.

St. Paul's Institute, Tarsus, Turkey
Girls' Boarding School, Marsovan, Turkey

have been compelled to overcome, have defied public opinion and are seeking a Western education. Not only is the number of these students constantly increasing, but it is also evident that they are not among the least intellectual, or the least promising, of the student body in the universities and colleges of Europe and America. As these Western trained students with their university degrees return, they carry back with them the new intellectual atmosphere in which they have lived and worked. Many of them give their lives at once to the creation of new conditions in their own land which will propagate new learning for their own people. Not a few of them become the chief educators and the chief organizers of educational systems for their nation.

In addition to those who have gone into Western institutions from mission fields for study, there have been many commissions sent by the governments of the East for the purpose of investigating not only educational institutions of the West, but governments, industries, etc. These, after investigation, have returned to their homes with carefully prepared and discriminating reports which have tended mightily to quicken the intellectual life of their respective governments and to create a new atmosphere. One of the earlier commissions sent to America and Europe from Japan, joined by Joseph Hardy Neesima as its secretary, carried back to Japan such a report of Western institutions that the government itself was led to make long strides forward in the development of its own educational system, as well as along many other lines. There have been recent commissions to Christian countries from China and from the Turkish Empire; and many travelers of influence and intelligence from India and Chiefs of African tribes have visited these countries, to their great personal profit, and through

them to the profit and intellectual arousement of the countries they represent. Commissions of this character, representing commercial and industrial, as well as intellectual, spheres of action, are now coming and going in such numbers and frequency that we take little note of them; but their influence upon the countries that send them is increasing.

Moreover, Oriental peoples themselves are making demands for modern education. The old methods no longer satisfy them. The primitive, traditional views and the education afforded under native religious restrictions can no longer hold place. The old religious leaders, recognizing their inability to stem the rising tide, which is manifest everywhere among the young men and women, are withdrawing their opposition, and some are even openly advocating better modern educational facilities. The modern sciences, the history of the world, and especially of the leading Christian nations, geography and Western literature, are already finding large place in their educational system, and all in response to popular demands.

Growing out of these demands, national school systems have been established in the leading Asiatic countries, although in some the development is yet but partial. The educational system in Japan is hardly second to that of America or Germany, and China has already established a national system,* which, when wrought out, will be as complete for China as the Japanese system is for Japan. In another chapter we have spoken in some detail of the educational system of India, to which we need not here refer again. But all of these changes have grown out of the demand of the people for modern education,

* For the new education in China, see Ross' "The Changing Chinese," Chapter VIII.

against which national, racial and religious conservatism could not stand. The East, and even Africa, is bound to have modern education.

A further important consideration is the demand for modern education produced by the new political developments in Eastern countries. However great has been the intellectual awakening of the East, to most readers the national development has seemed far greater. The daily press has dealt primarily with the great national changes and revolutions, but has said little of the awakening of the mind and the improvements in educational institutions. It is evident to all that with the new national life there must be developed new national leaders. When Japan came into relations with the great outside world, and admitted representatives from these western nations to her own shores, and sent her own representatives to the Christian nations, she must needs have men who were capable of grasping questions of wide diplomatic import, and of dealing upon equal terms with the diplomats of the Christian nations. The new national conditions in China call immediately for a great number of trained men who shall be able to negotiate with foreign nations on terms of equality, and to secure in these new diplomatic relations national rights which belong to the new China, and to defend China against the diplomatic encroachments of outside nations.* Trained men are required not only for the diplomatic service at home and abroad, but also for official positions under the new government. The old training of China did not provide these. Every newly awakening Eastern nation is experiencing an overwhelming demand for men broadly educated along modern lines to

* For Western education in China, see Lin Shao-Yang's "A Chinese Appeal Concerning Christian Missions."

assume the reins of government, and to direct its various departments.*

These awakening nations require also men who are able to grasp the need for the development of national resources, and then to direct this development. Keeping still before us the example of Japan and China, we have a clear demonstration of what is meant by this statement.†

Mines must be developed with modern machinery, railroads must be built, telegraph lines established, and a thousand industries begun and carried on, in order to put the nation strongly upon its feet, and to give a consciousness of strength at home and recognition abroad as a *de facto* nation. The internal resources of China have for thousands of years remained undeveloped. Suddenly, under the impulse of the new order, there is a call for men on every side to take prominent leadership in that department of China's national welfare.

No Asiatic nation can expect to command the confidence of the nations of the West until it has in positions of leadership in all of the leading departments of its government men who command, by their intelligence and education, the confidence of the West.

We have spoken of the new national conditions in the East which demand educational development. We

* Germany, as already mentioned, is the most conspicuous example of the value along economic and military lines of educational efficiency, from the national standpoint. The experience of Japan points in the same direction. In these days when the national spirit is so developed, and when a nation's life seems so to depend on its ability to defend itself by armies and to compete successfully with its neighbors in the markets of the world, education has come to have an entirely new meaning to those who are responsible for national welfare.

† For a discussion of the ancient sciences among the Chinese and their incapacity to develop the internal resources of the country, see Williams' "The Middle Kingdom," Vol. II, Chapter XVI.

now come to the second point demanding consideration, namely:

2. New missionary conditions which demand new educational development.*

During the century of modern missions the Christian Church has become in all of the older mission countries an institution of great influence and of recognized strength. It has never been the idea of missionary societies that the Church should remain for an indefinite period under the direction of the missionary, or under the support of contributions from the West. As the Church has increased in numbers and in popular recognition, it has also increased in intellectual leadership in the community from which it sprang and of which it is a part.† As an institution it requires to-day a higher grade of Christian leadership in its pulpit and on its board of control than was required a half century ago. In other words the Church of the East is strongly demanding a better trained class of leaders. The old method of training is no longer satisfactory.

In addition to this demand of the Church, another of much importance must be mentioned; namely that because of the great social and national changes that are sweeping over the East, especially over China, Japan and India, the ruling and higher classes of these countries are becoming more and more accessible. All the missionaries testify to the fact that, whereas a few years ago even the way of approach

* For developments in educational missionary work in China, see Soothill's "A Typical Mission in China," Chapter XII.

† For the importance of schools for the development of the Christian community, see Edinburgh Missionary Conference Report, Vol. II, pp. 136-143.

For the present strategic value of Christian education in Africa, see Edinburgh Missionary Conference Report, Vol. I, pp. 309, 420.

For resolutions upon education in China, see Report Centenary Missionary Conference, 1907, pp. 519-521.

to the higher official classes was almost if not wholly closed, now access is obtained with comparative ease, and in some special cases—like those now found so frequently in China—the official classes are seeking out the missionary and the native Christian leader. These conditions demand a native leadership of sufficient education and training to enter, with assurance of being accepted, the ways of approach to the leaders. It would be folly to send the ordinary untrained preacher to the Mandarin of high rank in China, and expect him to be able to explain Christianity to his far better educated inquirer in a way to command a respectful hearing. In other words, there is opening today before the Church and the leaders of the Church in all of the great mission countries an opportunity to approach, with the likelihood of a favorable hearing, the leaders in all departments and phases of the national and religious life of the people. And these conditions demand that the Christian leaders themselves shall be intellectually prepared for their task.

Such conditions as have been mentioned lead directly to the conclusion that the standard of missionary education must be elevated. This calls for a general recognition of the importance of the normal school or college * which will make possible a general educational advance, with special emphasis upon the secondary, intermediate and primary schools. Too much cannot be made of the place of the normal school or college in all mission countries. Hitherto its importance has not been appreciated. The preparation for the Christian ministry has loomed large in the minds of the missionaries, who have assumed that almost any one who had received any degree of education

* For normal education in India, see "The Year Book of Missions in India," 1912, pp. 286, 287; also for elementary education in India, same, pp. 270-276.

himself would be able to impart what he had learned to others. This fact is not surprising, if we bear in mind that only in these later days have we in America begun to appreciate the value of the importance of scientific training for the teacher's office.

The Indian and Ceylon governments are reorganizing their educational systems, and China is just beginning the development of a new system for her vast empire, while the whole great continent of Africa is still open for the educational approach; and in all of these countries emphasis is being put upon the primary, intermediate and secondary schools. The recent conferences held in India, China, and other countries under the auspices of the Continuation Committee of the Edinburgh Conference, and presided over by Dr. Mott, the Chairman of that Committee, all put unusual emphasis upon primary and secondary education. One of the resolutions passed in the Calcutta Conference of December, 1912, is as follows:

> That, in view of the increased attention which is at present being paid to primary education, this Conference strongly urges missions to avail themselves of the present favorable opportunity for increasing the number of their elementary schools for boys and girls in so far as Christian teachers are available.

And in a similar conference held in Shanghai in March, 1913, it was voted:

> That we are convinced that more emphasis should be placed on the development of elementary schools, and that all our schools should be correlated in a general system of education leading up to the university.

In all of these conferences emphasis was laid upon the importance of better trained teachers and organizers, quite as much among the natives as among the foreigners.*

* For training of teachers and normal schools, see section on Christian education in "Mission Problems and Policies in Asia."

We cannot lose sight of the fact that these countries, for many years yet, will be quite unable to train their own teachers in sufficient numbers to meet the demand. When China first began to establish schools of modern learning, following the Boxer uprising, the effort proved largely a failure, because of her inability to secure an adequate teaching force. The country itself could not provide the necessary teaching staff, and missionary institutions were quite unable to meet the need. This state of affairs, so general throughout the missionary world, is putting tremendous emphasis upon the place of the normal school and normal college as a missionary institution. Emphasis cannot for a moment be removed from the importance of training the ablest men for the Gospel ministry; but an equal emphasis must be placed upon the importance of training Christian teachers, for both mission and government schools. The preacher reaches adults; the teacher brings the influence of his Christian character to bear directly upon the youth of the country when they are most easily influenced. If the missionaries during the next ten years can provide the majority of the teachers required in Eastern schools, they will be able to remould the religious and moral life of the people. By giving the teaching profession a position of high honor, making it coördinate with the Christian ministry for the impartation of Christian truth and the creation of Christian character, and by establishing normal schools side by side with the theological seminaries, we shall link together the two great Christianizing forces for the creation of a new Christian society, and a new intellectual, religious and national life.

There is also a large demand for the development of professional schools. Under this term we include theological training, medical education, and technical

New Government School, Canton, China
Built on the ruins of 11,616 cells of examination halls

instruction.* Normal training has already been treated separately.

Theological education requires no extended explanation or discussion at this time. What the theological school and college is in Christian countries, so is it with new emphasis in mission fields. Without the theological training school, in which young men are prepared for the Christian ministry, and women for special service to their own sex, the Church could not advance. At the same time it must be recognized that in the advance of modern education in mission fields the theological school has hardly kept abreast of the general movement. While high schools have grown into colleges, and the doctors' classes of assistants into medical schools, and simple industrial institutions into technical colleges, the theological school has remained largely undeveloped. There is probably no other phase of mission educational work which demands the immediate attention of missionaries and missionary administrators as do these schools, upon which the real success of the Christian movement in the East so directly depends. This backward condition of theological institutions is so well known among college students and others that it has become difficult, in most fields, to secure the attendance upon them of college graduates. They have been loath to step down to what they have regarded as an institution grade. In many instances the theological school has been poorly housed, with an inadequate faculty, most of whom had other absorbing duties. At the same time the courses of instruction have met with little modification.

The recognition of this need has led in recent years to an effort to combine the theological schools of

* See section on Christian education in "Mission Problems and Policies in Asia."

various missions into a single institution,* and to secure for the school thus organized a permanent faculty whose chief duty would be the training of the youth put under their charge. Such combinations have already taken place, as, for instance, in Bangalore, Southern India, in Peking and Foochow, China, as well as in other places, thus bringing to theological training the best instructors in two or more missions, and giving the institution the financial support of several missionary societies, and providing it with students from the same number of denominations. This plan, although of recent inception, promises great success. A seminary of this character can command the respect of men who have taken their Arts degree, and can furnish leaders to the Church who will be able to approach men of the widest learning and highest influence with a trained mind and a courage which comes from a thorough knowledge of the subject.

There are few, if any, individual missions able, financially or otherwise, properly to equip and satisfactorily to conduct a theological school such as the new conditions in the mission field are increasingly demanding. With the increasing number of interdenominational schools and close coöperation between the missions supporting them, we may expect to put theological training in the mission field upon a fitting basis, and equip it in a way adequate to meet the demands of the field. It would be fatal to the success of missions to allow the impression to go abroad in any mission field that theological education is not the most important of all. So long as the Church at home and missionary societies believe that, in order

* For theological education in India, see "Year Book of Missions in India," 1912, pp. 288-297.

For theological education in China, see the "China Mission Year Book," 1910, Chapter XI.

to establish the Kingdom of God in any field, the Church must be established as the living body of the living Christ, so long must emphasis be placed upon the training of a native Christian ministry, adequate to meet the needs of the growing and conquering Church. There is no higher field of Christian service than that to be found in the training of the bright, able, devoted young men of the East for the development and extension of the Church of Christ. There is no expenditure of mission funds and no consecration of life that promises larger returns than that which is given to this form of Christian work. Upon this work persistent and increasing emphasis must be laid; to it renewed and unflagging attention must be given; and in the service of theological training must be enlisted missionaries of the broadest vision, the most profound grasp of the Christian theme, unquestioned devotion to the cause and the Church, and unbounded faith in the final triumph of the Kingdom of God.

Another line of specialized training that has thus far received inadequate attention and support is that of the medical school.* The medical missionary was at first only an incident in the plan for evangelizing the world. He went out for the purpose of carrying on in the mission field the same kind of medical work that was carried on in America by the ordinary practitioner; but always as a devoted Christian, and in the name of Christ. There was no thought of a hospital, or a general dispensary. The medical missionaries looked after the sick at their station centers, were regarded as responsible for the health of the missionaries, and, when they traveled about, carried their medicines with them and ministered to the

* For medical schools in India, see "Year Book of Missions in India," pp. 300-303.

physical needs of the people while preaching the Gospel. It is only within the last missionary generation that the idea of medical missions has radically changed. Great missionary hospitals have sprung up, with their trained attendants and widely patronized dispensaries.*

In the earlier days of medical missions, and in fact until comparatively recently, each physician trained his own native assistants. A young man was selected and attached to the missionary physician. He received instruction and became an assistant in operations and a constant observer in all the practice of his teacher. In this way a certain amount of medical skill was obtained in prescribing for recurring and ordinary diseases, and in bandaging and dressing wounds. Some of these assistants became well known physicians among their people.

This method was exceedingly wasteful of the time and strength of the missionary. It was perceived that if one or more medical missionaries, at well recognized mission medical centers, could give themselves mainly to the task of teaching and training, they could multiply themselves manyfold in the persons of skillful, well-equipped, native practitioners. Thus there came into existence, through natural growth, medical missionary colleges, only a few of which have as yet been established, but which are coming rapidly to the front as a distinct and necessary part of the missionary educational propaganda. Under the pressure of the lack of men and of money for the support of such colleges, various missionary societies are joining together and are creating union medical institutions. The Union Medical College in the city of Peking, with its corps of lecturers, some of whom are drawn from

* For importance of medical missionary education, see Dennis' "Christian Missions and Social Progress," Vol. II, pp. 406, 407.

the medical staff of the different embassies, has already received the approval of the Chinese government and is a widely recognized missionary force. Courses of study in the missionary medical colleges are considerably more extended than those given in many similar colleges in the United States. These institutions are strictly Christian, aiming at giving not only a thorough medical preparation, but at the same time a comprehensive and practical knowledge of Christianity. From these colleges the young men go out as assistants to missionary physicians all over their countries, and as independent Christian practitioners.

It would be unreasonable to expect that the health interests of a great country like China or India could be looked after by Christian missionaries. Indeed, the time will come when medical missionaries from the West will no longer be required.

During the Missionary Conference in Edinburgh, 1910, special meetings were held by the medical delegates in attendance upon the Conference. After extended discussion there was passed the following resolution:

That more and more thoroughly equipped medical schools should be established in suitable mission centers, and that as many natives as possible should be trained for the various branches of medical missionary work, for the double reason:

Because the work gathering round mission hospitals, and the work of medical evangelization, can never be overtaken by foreign physicians; and

Because the native can reach his fellows in a way in which the foreigner can seldom do; is more easy to secure; and more economical to support; and has been proved, in various mission fields, to be capable of becoming an efficient nurse, hospital assistant, physician, surgeon, and medical missionary, and, in many cases in China, can occupy positions of importance in connection with the Government and other

public service, where Christian medical men could exercise a powerful influence for Christ.

The meeting also is of the unanimous opinion that the thoughts of some of the more highly educated natives should be directed in increasing measure toward the medical mission schools and colleges which are springing up in many lands.*

In connection with the mission hospitals, practically throughout the entire field, there have grown up nurses' training classes or schools. Most missionary societies conducting medical work plan to have at least one experienced and well-equipped Christian missionary nurse connected with each mission hospital. Such a nurse organizes and conducts a class of nurses from among the educated young women of the country, giving them the same general course of practical instruction that is given to nurses in England and America, fitting them not only for positions in connection with their own hospitals, but to go into the homes as it may seem wise and safe for them to do. Through the Christian trained nurse the mission hospital has introduced a new profession, and one that has in it great power for the propagation of Christianity. Only Christian girls are sought for this training—those who have already exhibited strength of character and who have received the preliminary education adequate to qualify them to take the course and to enable them thereafter to command a position of respect and confidence.

Missionary education has hitherto embraced little of what might be called purely technical training. (Industrial education is treated under another heading.) It is only in recent years that the conditions in the mission fields have made any great demand for such training. No department of education is so expensive

* Report of Edinburgh Missionary Conference, Vol. III, p. 401.

as this, since, in addition to the ordinary school buildings and professors, it calls for shops and laboratories equipped with extensive apparatus, to be kept in order and up to date. These facts, together with questions in the minds of many supporters of missions as to the missionary value of technical education, probably will account for the present small number of such institutions. But there is an increasing demand in China, Turkey, India, and even in Africa, for the immediate introduction and development of technical schools. The establishing of new industries, the opening of mines, the building of railroads, and the introduction of electrical appliances demand men technically trained and capable of assuming positions of large leadership in these departments. These countries even to-day are calling for civil, mining, sanitary and electrical engineers of the largest capacity, for experts in architecture and in building construction, to say nothing of many similar professions and departments.

But in several of these countries the governments are recognizing this need and are making provisions to meet it. China, for example, is developing her technical schools, and for this purpose is sending many of her choicest young men to the West, that they may become capable of establishing such schools and giving instruction in them. It cannot be expected that missionaries will take the lead in technical training. This must be left largely to the national governments and to independent and heavily endowed Christian colleges not dependent upon an annual subsidy from the missionary society. If, however, the idea of a Christian university, to be supported by all denominations, should become a reality in China or in Japan, or in any other country, it will undoubtedly have its technological departments.

Yet another educational development demanded by missionary conditions is in the field of industrial training.* The new advance toward self-support in the missionary institutions forced the attention of the missionaries upon different methods of industrial education. It was imperative that something along this line should be done in countries like Africa, Turkey and India, at least, in order to give the Christian converts larger earning capacity, and to enable them to command a larger self-respect in their own communities. Missionary societies as a whole, however, were slow to recognize the place of industrial training in the missionary propaganda. Many were ready to proclaim—and not a few of these were officers of the leading missionary boards—that it was no part of the missionary's commission to teach trades or industries; that his commission was confined to the one object of preaching the Gospel and of raising up other Christian preachers from among the Christian community. This old idea has not fully passed away at the present time, although the attitude of missionary societies, and especially of missionaries at work among industrially backward peoples, has decidedly changed within the last decade or two with respect to various forms of industrial training as a necessary part of the educational system.

There has been little attempt to introduce anything in the way of industrial training into Japan and China. But India, Burma, Ceylon and Mohammedan lands have seemed to call for this form of education and preparation for a better and more influential Christian citizenship, while missionaries in Africa are almost if not quite unanimous in their conviction that the natives of that country as sorely need industrial train-

* A consideration of the various objectives in industrial training is given in Chapter VI.

ing as they do the education from books. They have reported that the native evangelist who knows how to use improved methods in the cultivation of the soil, and how to make and burn brick and build civilized houses and manufacture furniture has a more powerful influence for righteousness in an African community than one who has not that industrial skill.

A department of this industrial education which is attracting more and more the attention of missionaries is that of modern agriculture. No traveler through the East can be blind to the need and the value of the introduction of better methods of tilling the soil, of new seeds, and of the creation of a new and improved stock. These needs thrust themselves upon the missionary on every side, and have led to some effort in the direction of agricultural education. But this has not as yet been largely developed.

More and more these industrial enterprises connected with the missionary work are calling for specialists to take them in charge. In the earlier days they were looked after by missionaries, who, with few exceptions, had had no special training. But it is becoming more and more evident that here too the expert must be employed in order to secure results worthy of the cause he represents.*

Any discussion of educational movements now taking place in the foreign field would be wholly incomplete without giving attention to the union movements in higher educational work, which constitute one of the

* For the place of industrial training in the missionary propaganda, see the Edinburgh Missionary Conference Report, Vol. III, Chapter VIII; see also section on Christian education in "Mission Problems and Policies in Asia."

See Noble's "Redemption of Africa," Vol. II, Chapter II, for industrial mission work in Africa.

See also Dennis' "Christian Missions and Social Progress," Vol. III, pp. 95-127.

signs of the times.* While the movement extends beyond the field of education, yet it is most effectually operative within that field. It has become clearly manifest that no missionary society alone can adequately develop its higher educational institutions abroad. Experience has shown that, by combination of several societies upon a single institution, its influence is multiplied far out of proportion, and it is given a strength that was not anticipated.

The most advanced of the mission colleges and schools were never adequately equipped with grounds, buildings, apparatus and libraries, even under the requirements of twelve or fifteen years ago. But whatever equipment they had then has been vastly outgrown in the large advance in education which the Eastern countries have made since that period. There is hardly a Christian educational institution in the East to-day that can be said to be adequately supported. Those who take up educational work in these institutions must do so with the understanding that circumstances must be faced which are not ideal, and that a first class result is called for which conditions make very difficult, if not impossible, to produce.

Mission countries are to-day demanding a first-grade equipment for an institution that desires to do collegiate work, or even a commendable high school work. Hence the general call that comes from the field to administrators and committees of higher educational institutions for opportunity to make immediate and substantial advance along all lines. The demand everywhere is for an increased staff, and enlarged and improved equipment and a more adequate support.

It is in view of this situation, so widely extended as

* For coöperation in missionary education, see Edinburgh Missionary Conference Report, Vol. VIII, pp. 62-74, 141-2.

See also section on Christian education in "Mission Problems and Policies in Asia."

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to reach practically every institution of high school and collegiate grade throughout the mission field, that the administrators of these institutions have seen the necessity of combining schools that hitherto have seemed to be rivals into a single institution, increasing thereby the teaching force, the apparatus and equipment, and the available resources far beyond what even the best of them might otherwise have hoped to secure.

As an illustration of the union efforts now in operation, and as an example of what may be done on a vastly larger scale, both in China and other countries, there may be cited the West China Christian Educational Union, which includes coöperation not only in the higher courses but even in lower grades.* In 1906 this Union was inaugurated for the purpose of promoting the unification and centralization of primary institutions for boys and girls by means of a uniform course of study, similar text-books and common examinations, and also to foster the development of a thorough education in West China under Christian auspices and to promote the organization of a Union Christian University and to further its interests. Since its organization this Union has made great progress. It has more than 4,000 students registered in the three grades of schools under its care, and the whole primary and intermediate educational system of western China is being unified and organized.

Out of this Union has already grown the West China Union University in which five different societies participate. A site was purchased in 1908 outside of the South Gate of Chengtu containing about sixty-one English acres. The aim of the University as set forth in its Constitution is the advancement of the Kingdom of God by means of higher education in West China, and this is to be accomplished by furnish-

* China Mission Year Book, 1910, p. 85.

ing facilities for the education of the mission students to enable them to take their place among the educated classes and also to provide similar means of education to Chinese youths of all classes. It is expected that the various societies joining in the Union will establish their own colleges, while the control of the University, made up of the combined colleges, shall be vested in a joint commission constituted in the home lands and consisting of members elected by the Boards of each participating body. University work has already been begun.*

A remarkable outgrowth of these coöperative undertakings is seen in the movements that are under way in different countries of the Orient, looking to the establishment of interdenominational Christian Universities.

The principles that are involved in the establishment of a Christian university in any one of the Eastern countries can be vividly and effectively discussed in connection with the consideration of a single interdenominational Christian University for Japan.† The arguments that are used for the university in Japan are practically the same as are employed for similar institutions in China, or in any other non-Christian country.

There is no question as to the strong feeling prevailing among the missionaries in Japan in favor of such an institution to complete the Christian system of education in that land. The case was strongly put in a letter dated December 6, 1912, from the Christian

* For coöperation in education, see *International Review of Missions*, April, 1912, pp. 214, 215.

Also Report of the Federal Council of the Churches of Christ in America for 1913, "Christian Unity at Work," pp. 94-98.

† See "The Christian Movement in Japan," 1911, pp. 81-90.

For a statement of principles and methods of procedure in the creation of a central Christian University for Japan, see "The Christian Movement in Japan," 1913, pp. 76-85.

University Committee of Japan to the Foreign Missions Conference of North America (See Appendix D).

To facilitate educational union movements abroad, the Continuation Committee Conference recently held in India made the following recommendation: *

That in each area a Missionary Education Union, in which woman's work shall also be represented, be organized as a Committee of the Provincial Representative Council for that area.

That its functions should include: the obtaining and circulating of information on educational matters; the survey of the whole educational field; the indication of places where there is waste of effort from overlapping, or where there seem to be promising openings for expansion; the formulation of a common educational policy for all missions in the area; and the making of representations to government.

That the work of this Union be consultative and advisory, and in no sense legislative or mandatory.

A similar conference in China took action as follows: *

While each mission should continue to maintain as many lower primary and higher primary schools as it needs and is able to support, we recommend that middle schools and colleges be conducted on union principles, making every endeavor to keep the standard of education as high as possible, and in conformity with government requirements, each participating mission being free to give special religious instruction in its hostels.

While union in theological instruction must remain optional with the various churches, we rejoice to note the fact that, where such union has been tried, theological complications have not arisen thus far; and, inasmuch as provision for higher theological instruction entails too heavy a burden upon any single mission, we recommend union in such work.

We recommend that, wherever possible, united summer Bible schools be held in suitable centers for the Chinese Church workers, both men and women.

* See section on Christian education in "Mission Problems and Policies in Asia,"

Glancing back over these urgent requirements, and only a few out of many have been touched upon in this chapter, it is not difficult to realize that educational missions have now come to the most interesting and also the most critical stage of their development. An era of enlargement and reorganization is immediately before us. The call is loud and insistent for clear and careful thinking on the part of administrators, both at home and on the mission fields, for financial support on a much more liberal scale than is supplied at present, and for unstinted intercession on the part of God's people the world over. And weightier than ever, and more urgent by far, is the demand for large numbers of the most gifted and consecrated college men and women of the West to throw their lives into this rewarding service. The opportunity is nothing short of tremendous.

CHAPTER IV

HIGHER EDUCATION

Under the term "higher education" are included colleges of various types, universities, theological schools, normal schools and colleges, medical schools, and all technical schools of collegiate or post-collegiate grade.* Apart from the theological schools, these are all of comparatively late date. The higher educational institutions in the mission field are but the legitimate and necessary outgrowth of high schools, which in turn were but enlarged and developed intermediate and boarding schools. Since there was no standard by which it could be definitely decided when a high school became a college, there developed a variety of usages in different missions and in different countries, and even in the same mission in the same country.

Apart from the University scheme of India,† which places a definite boundary between the college and the preparatory school, there is nowhere to-day in the mission field a definite standard for a college or for a university. Some institutions under one mission often bear the dignified name of college, when an institution of a higher grade and giving a more thorough educational discipline under another society, or in another country, is still called a high school.

In other words, in speaking of mission institutions,

*For higher education, see section on Christian education in "Mission Problems and Policies in Asia."

† For higher education in India, see the Year Book of Missions in India, 1912, pp. 276-286.

college is a relative term. However, for the purposes of our consideration here, we shall assume that those educational institutions throughout the mission fields may be termed "colleges" which aim to offer an education corresponding to that given in the average Western college.

The frequent assumption that there are no genuine missionary colleges is entirely wrong. In the great field of missionary education many institutions stand out conspicuously as pioneers and leaders, in every way worthy of the name they bear. The fact that so many of these colleges have within the brief period of their existence made such remarkable advance stands well to the credit of their founders, and is constant demonstration of the necessity of their organization and development. Even the oldest of these cover a period of less than fifty years from the high school stage, and many of them much less than that. The Madras Christian College in Madras, India, which is probably the most widely known of all the Christian higher educational institutions in that country, was not recognized as a college until 1877. St. John's College in Agra graduated its first B.A. students in 1866, and Jaffna College, the first Christian college in Ceylon, assumed the name in 1872. Robert College, in Constantinople, Turkey, the oldest and perhaps most widely known Christian college in the Levant, assumed that name in 1863.*

The Syrian Protestant College at Beirut, Syria,†

* For the history of Robert College, see Washburn's "Fifty Years in Constantinople."

For the life of Cyrus Hamlin, founder of Robert College, see Hamlin's "My Life and Times."

† For life of Daniel Bliss, founder of the Syrian Protestant College, Beirut, see Creegan's "Pioneer Missionaries of the Church," Chapter XI.

For a crisis in the Syrian Protestant College at Beirut, see Dennis' "The Modern Call of Missions," Chapter XV.

an institution also of wide repute, began as a higher educational institution in 1866; and the Doshisha, the world-famed pioneer of higher Christian education in Japan, received its first class of eight pupils in a rented building toward the close of 1875; while the Free Church Mission School in Calcutta, India, graduated its first First In Arts students in 1881.

The women's colleges came considerably later, and have had less general and rapid growth, although girls' boarding schools were early organized by the missionaries, and out of them all of the women's colleges had their development. The Sarah Tucker School for Girls in Palamcotta, India, was organized in 1880; and the American College for Girls at Constantinople, now Constantinople College, one of the best known girls' colleges in the Levant, was founded in 1891, although the institution from which it grew was a missionary boarding school, dating back to near the middle of the last century. Kobe College for Girls in Japan, while founded in 1875, did not really enter upon college grade and college work until considerably later; and the Girls' Department of Euphrates College in Harpoot, Eastern Turkey, began work as a college in 1878. Since 1875 there has been a comparatively rapid increase in the number of higher educational institutions for both men and women in practically all countries where Christian missions have become established.*

It is impossible even to catalogue the universities, colleges and higher schools of learning that have

* For need of maintaining Christian colleges, see Edinburgh Missionary Conference Report, Vol. III, pp. 372, 373.

See also "World-Wide Evangelization," pp. 538-542; "Students and the Modern Missionary Crusade," pp. 530-533.

For higher education in missions, see Speer's "Missionary Principles and Practice," Chapter XIX.

grown out of the mission work around the world, many of which are conspicuously prominent in the countries where they are established.* These are to be found to-day in Spain and in Italy; in Bulgaria and Macedonia; in Asia Minor, Armenia, Syria, Egypt, South Africa; widely extended throughout India, Ceylon and Burma, and the leading centers of population and influence in China; Japan, the Philippine Islands and other islands of the Pacific; South America and Mexico.

And these include, in addition to those already named, such institutions as the International College, Smyrna; Anatolia College, Marsovan; Euphrates College, Harpoot; † Central Turkey College, Aintab; St. Paul's Institute, Tarsus—all in *Turkey;* the Assiut College in Assiut, *Egypt;* and the colleges in Urumia, Tabriz and Teheran, *Persia.* In *India* we have the Christian College at Allahabad; the Bishop's College and the Scottish Churches College, Calcutta; United Free Church Institution at Nagpur; American Evangelical Lutheran College and Theological Seminary, Guntur; Scott Christian College at Nagercoil; Forman Christian College, Lahore; Isabella Thoburn College and Reid Christian College, Lucknow; St. Stephen's College, Delhi; Christ Church College, Cawnpore; Wesley College, Royapettah; Voorhees College, Vellore; and many others that space will not permit us to mention. In *Burma* and *Ceylon* there are the Rangoon Baptist College, Rangoon; Trinity College at Kandy; and Wesley College at Colombo; and in *Siam* Bangkok Christian College. In *China* ‡ there are such well known institutions as St. John's University in Shang-

* See Appendix B for fuller list of mission colleges.

† For the life of Crosby H. Wheeler, founder of Euphrates College, see Creegan's "Pioneer Missionaries of the Church," Chapter XX.

‡ For mission schools, colleges and universities for men and boys in China, see "The China Mission Year Book," 1910, Chapter V.

Cushing Memorial Buildings, Baptist College, Rangoon, Burma

hai; Wuchang Union University and Wesley College in Wuchang; the Canton Christian College* and University Medical School in Canton; Foochow College in Foochow; St. Stephen's College, Hongkong; Union College, Hangchow; Nanking University; Union Medical School at Hankow; Yale College in China, Changsha; Peking University and the North China Educational Union, Peking; and the Shantung Christian University, Shantung.† In *Japan:* the Anglo-Japanese College, Tokyo; Meiji Gakuin, Yokohama; Anglo-Japanese College, Nagasaki. In *Korea* we have the Severance Medical College in Seoul, and the Union College in Pyeng Yang. There is the Silliman Institute in the *Philippines;*‡ Queen's College, Nassau, in the *Bahamas;* Bird College in *Hayti;* and St. Paul's Theological College in *Madagascar.* In *Latin America* are the Mackenzie College, Brazil; the Mexico City College and Theological Seminary, Mexico; and the Colegio Internacional, Guadalajara, Mexico.

This is not by any means an exhaustive list of the colleges and schools of higher learning scattered around the world. We have here mentioned only a few out of more than two hundred such institutions. But these are enough to give an impression of the widely extended area into which higher Christian education has already penetrated, and in which it has strongly intrenched itself.

The theological and training schools are even more numerous than the colleges and technical schools, and are more widely scattered, with a far greater variety

* For the beginning of Canton Christian College, see Henry's "The Cross and the Dragon," Chapter XXIV.

† See Fisher's "Calvin Wilson Mateer" and Mateer's "Character Building in China."

‡ For education in the Philippines, see *The Atlantic Monthly* for May, 1913, pp. 577-585.

in equipment, courses of study, and character of work done. A considerable number of the colleges have theological departments, while many schools for the training of Christian workers are hardly worthy of being classified as theological seminaries, or even theological schools. Many of these bear the name only of "training schools," in which the missionary personally conducts a small group of tested men through limited courses of study, with a view to special Christian service. It is impossible to draw any definite line between training classes and theological seminaries. The rise is gradual from the simplest training class to the most complete theological school. Such schools are found in all of the centers where mission colleges exist, and in many other sections far remote from the large centers. However highly developed the theological schools may be, the training class will probably long be necessary, especially for the training of women for direct evangelistic work.*

The medical and technical schools are still fewer. There is only one in the entire Turkish Empire, in connection with the Syrian Protestant College in Beirut. There are very few in India and in China,† and none in Japan. There are no distinctly separate and independent schools of technology which can be classed among the present college institutions. Some of the colleges are adding technical courses.

The question is frequently raised, perhaps not as emphatically now as some years ago, as to why it is necessary for missionaries to conduct higher institutions of learning. There are some who claim, as has already been stated, that this is not a part of the missionary work at all, that it belongs to pure philan-

* See "Students and the Modern Missionary Crusade," pp. 533-539.

† For medical education in China, see "The China Mission Year Book," 1910, Chap. X.

thropy or to the local government. There are others who take the ground that in these days of easy travel it is cheaper and better to give higher education to the students of the East in institutions already established in Europe and America, than to attempt at large expense to erect and equip colleges, universities, and technical schools in mission fields. In answer to the first question as to why, in countries like Japan, where the national educational system is well developed and the national universities are of high grade, missionaries should attempt to do anything outside of the theological department in the way of higher education, we need but refer here to the letter quoted in Appendix D of this book, in which the plea is presented for a single Christian university in Japan, for an adequate answer. It is a recognized fact that out of non-Christian, if not positively anti-Christian, national institutions, Christian leaders do not come. If one of the great purposes of modern missionary work is to raise up well-equipped leaders from among the people for all walks of life, then we must accept the necessary corollary that those leaders must be trained in institutions where Christianity is lived and taught.

This does not fully answer the question as to why students of high rank should not receive their education in the West, where there are so many colleges and universities under Christian auspices, and all seeking more students. It is impossible to discuss this question at length here, but among the various reasons that stand out prominently is the fact that, if the missionary work of the East were to depend for its trained leaders upon those who are able to secure their higher education in institutions in Europe and America, the work would necessarily fail, since so small a proportion of the bright students of Asia can possibly avail themselves of a Western education, and

since even a smaller proportion of those who are educated in the West return as effective Christian workers to their own country. To this should be added the fact that the expense of such an education for even a limited few in the West would be far greater than the expense of an education in their own country and one that is better adapted to their needs. The cost of bringing twenty students from India to the United States and giving them here a seven years' course covering college and theological seminary, and returning them to India, would provide an endowment for a school in India that would be capable of training a hundred students, not only for seven years but for a century and more. At the same time the chances are that the education given to these hundred students, in their own country, would far better fit them for lives of direct usefulness and leadership than the seven years of study would the twenty who received their education in America. A student who has studied for seven consecutive years out of his own country, and under the influence of a wholly different civilization, loses tremendously in his power of adaptation to his people, and in some cases would become so denationalized that his influence would be almost ruined.

Without further discussion it can be stated with the strongest emphasis that the Christian Church and the Christian community cannot be built up anywhere in non-Christian lands without there being in connection with that Church and community institutions of higher learning for the education of the Christian youth, and for the training of leaders for the new Christian society.

Since the policy of mission work is to pass over to native leaders the responsibility for the work as rapidly as they are trained to bear it, it is necessary

that the entire missionary educational system shall be so organized as to produce the leaders desired. Even the training schools themselves will be passed over to native control and direction as rapidly as they are able to assume that responsibility. So that within each mission country there will be established educational institutions that will become a part of the country itself, supported by native funds and directed by native minds.

Arrangements are being made by some missionary societies, as well as by some of the colleges in the East, to offer as a reward for conspicuous scholarship, or for services rendered, a one or two years' fellowship in some Western institution. Oriental leaders have recommended and urged that such an offer be made only to such as have completed their college courses in their own country, and who have shown their ability of leadership by conspicuous service. The students who would enjoy these privileges would be necessarily few; but there is every reason to believe that they would become at once recognized leaders upon their return to their people. A course of one or two years in the West, taken together with the advantages of travel and the new outlook which they would thus secure upon the world, would be of immense value to them throughout their lives. This plan has much in its favor and will probably be followed more extensively in the future.

Because the mission colleges have almost without exception grown out of boarding and high schools, most of them have either passed through a period of a cramped existence or are now in the midst of such a period. There is probably not a mission college to-day occupying the site where it first started that is not clamoring for more room. As has already been stated, missionaries did not set out in their educational work

with the idea of building or conducting colleges. The intermediate schools grew out of the primary; the high schools out of the intermediate; and the college came last of all, thus breaking over, in its demands for buildings and for ground, everything that had preceded. In very many cases it was impossible to enlarge the grounds originally occupied, owing to the inability to purchase adjacent land.

This has led to an enlargement of the plants of the higher educational institutions in a large number of instances, and the seeking for enlargement in perhaps as many more. The Madras Christian College has vastly outgrown its original plant. The Assiut College in Egypt was unable to develop on its old ground, and at large expense was compelled to go some distance to a wholly new site, and there start its plant anew. The American College for Girls at Constantinople was cramped in the heart of the old city of Scutari, on the Asiatic side of the Bosphorus, and only within a year or two has it been able to secure a commodious site on the European side, to which the entire college moved in 1913. The International College in Smyrna struggled for years to adapt itself to its old site in the heart of the city of Smyrna, but in 1913 had secured a large ground in one of the suburbs and moved the whole plant over to a site that will be ample for development for many years to come. The Syrian Protestant College, of Beirut, has been able to enlarge its original holdings without moving the college. This can also be said of the Doshisha, in Japan. The Girls' College in Kobe, Japan, has felt the pinch of its restricted quarters, with its increased attendance, but was able a few years ago to secure an additional site that temporarily, at least, relieved the situation. The Peking University, within the walls of the old city, would have been

compelled to move to a new site were it not for the fact that it was able, at the time of the Boxer uprising and subsequently, to secure considerable additions to its original plant. It has been so successful in expansion that it has been proposed to make the enlarged plant the site of the new proposed Christian University for North China. In Nanking and in Shantung, in preparation for the two Union Universities, it was necessary to go outside of the old ground and secure an entirely independent piece of land.

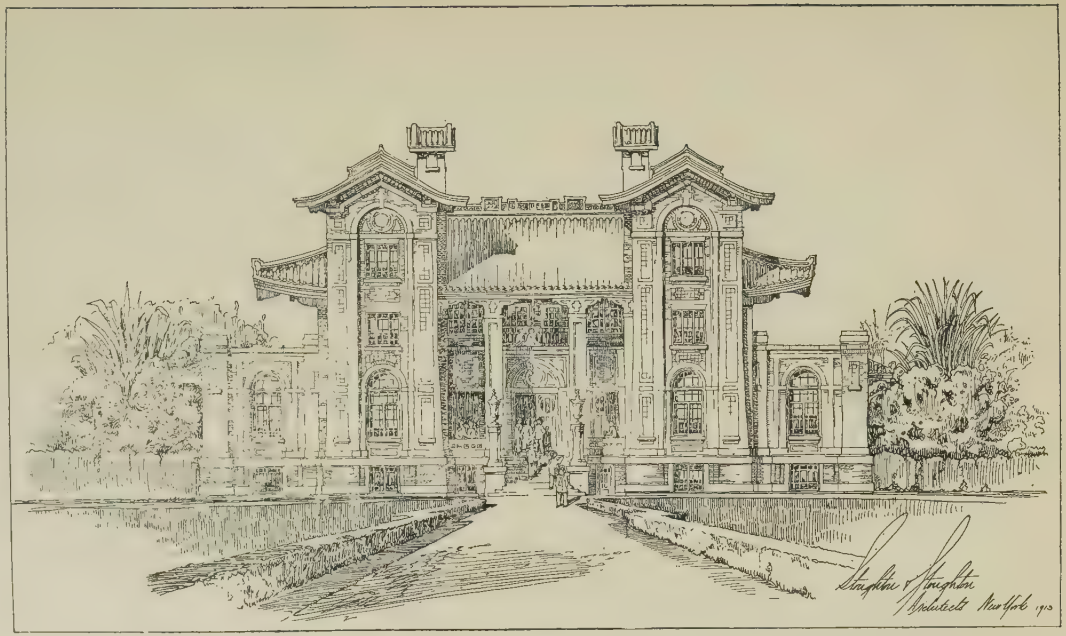
It is not wholly to be regretted that the necessity of starting anew has been forced upon so many of the mission colleges. Often, in the earlier days, when it was more difficult for the missionary to secure real estate, he was glad to get any kind of site anywhere, in order to start his work, so that many a mission college to-day is trying to carry on work not only in cramped quarters, but in a part of the city which is most unsuited for the purposes and work of a higher institution of learning. It may, therefore, be regarded as providential in many instances that it was impossible to secure adjoining land, and that the college was forced to seek a new position in a place well chosen and with ample space for later developments. The colleges that are now securing new sites are doing so in the light of past experience, and with a long look to the future.

Many of the colleges that have recently gone into new quarters have prepared a careful plat of their ground, marking the location of the buildings that are now being erected and those that are hoped for even in the remote future. For example, the Canton Christian College, in China, one of the younger Christian colleges, had a scientific plat of the college ground prepared, showing at a glance the provision made for the future development of the institution. This was

done also by other institutions, like the American College at Madura, in Southern India, which entered upon a new site within the last few years, and the Nanking Union University, which is now developing its new site in the city of Nanking. We may confidently expect that during the next decade there will be marked progress in the way of the development of the missionary college sites and grounds, and the erection of buildings. Many to-day have plants that are probably far in excess of the imagination of those who have never visited a mission field, and it would undoubtedly surprise most visitors to see their extent, even in their present stage of development.

What has been said of the college plant as a whole applies also to the college buildings. Many of the buildings of the old colleges which have not been changed are unworthy of the name they bear, because of the fact of their growth without architectural design, and of their being painfully ill-adapted to college work rather than constructed for it.

The proper style of architecture for a mission college has not yet been decided upon. Probably there can be no single form of building that is especially adapted to the Eastern college any more than could be expected here in the West. In fact, if we speak of the colleges in the East as a whole, we must expect a greater variety of architecture than we would look for in the college buildings of America, for instance, or of England—because of the difference in climate. The tropics must necessarily have a form of architecture suited to severe heat—that is, with deep verandas and projecting roofs, and with corridors upon the outside of the building rather than through the center. Many of the mission colleges in India have this form of architecture, which seems well adapted to their



FRONT ELEVATION OF THE Y. M. C. A. BUILDING, NOW IN PROCESS OF ERECTION, AT CANTON CHRISTIAN COLLEGE, CANTON, CHINA

purpose, although it would be quite out of place in a country with a colder climate.

The question is seriously arising in China as to what style of college building should be adopted, viz., whether it should be some modification of Chinese architecture, or of a purely Western character. It is an interesting fact that the Chinese themselves, in erecting their new and modern school buildings, have largely adopted the Western style of architecture. There is no distinctive Chinese method of construction for large buildings which could be made available for modern school purposes. The Chinese have not, hitherto, erected large buildings except in an ungainly, wasteful and impracticable form. And they themselves would be the last to attempt to adapt that style of building to Western institutions. In Japan the government has erected modern buildings for its universities and schools. These have contained practically nothing that is even suggestive of Japanese art. They have been built on Western lines in large part, although frequently in their interior construction they have not followed out with thoroughness and completeness the Western idea. These two illustrations are sufficient to make clear the point that the missionary college cannot be expected, in the construction of its plant, to follow strictly the style of architecture of the country in which the plant is situated. Europe and America must, for the most part, furnish the architecture for the modern college building in the East.

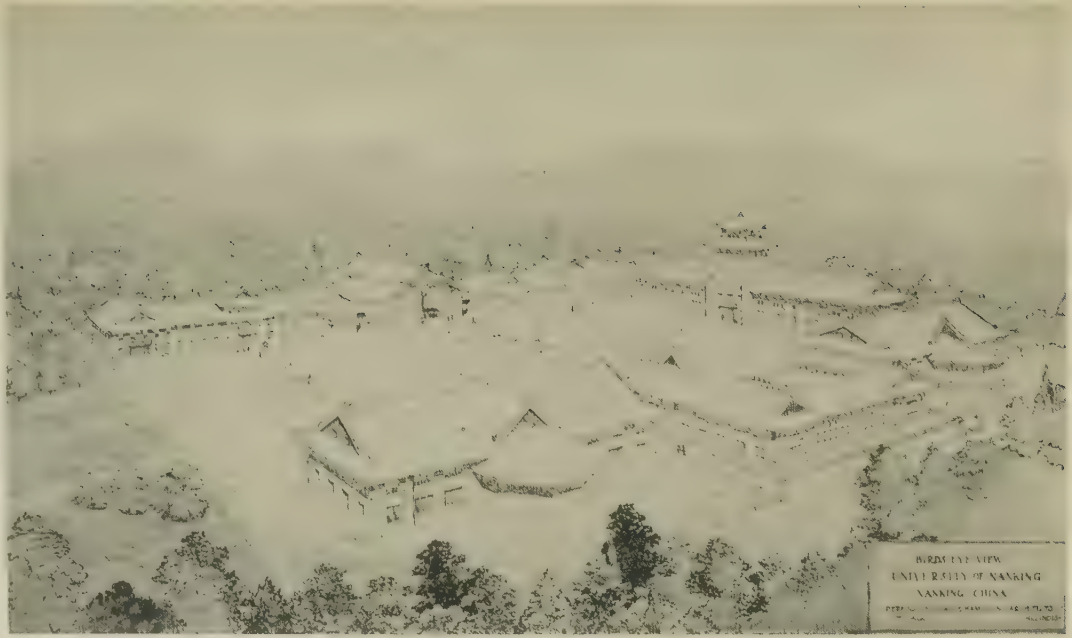
The new buildings that are now being erected widely throughout the mission field for higher educational purposes are almost wholly built in accordance with plans prepared by European and American architects. In some instances the architect has gone to the field, as in the case of Robert College and the American

College for Girls in Constantinople, and there upon the ground has studied the question, prepared his plans and superintended the construction. In most of the mission fields it is still unsafe—and probably will be for years to come—to trust to native architects the plans for the construction of large college buildings, suited to meet the requirements of modern education.*

Probably a general standard as to the form of architecture will ultimately be arrived at, suited to the conditions of climate, the habits and customs of the people, and the needs of the institution. There is no doubt, however, that when this style is discovered it will be largely Western, though it may wisely include features reflecting the individuality of the architecture of the country, where such will not interfere with efficiency, nor the artistic harmony of the whole. Such a combination is seen in the plans for the enlargement of the University of Nanking, and it is not without a real artistic value.

In providing facilities for higher education in the mission fields, due regard must be had for equipment. It will probably not be regarded as an exaggeration to state that there is not a missionary college or theological seminary or university or medical or technical school anywhere in the mission fields of the world that is adequately equipped. This statement may seem to be too sweeping; and yet from a wide experience in many mission fields, and from conference and correspondence with others who have had an experience no less extended, this statement is made. The demand in

* This incidentally raises the question which is now under discussion in missionary societies as to whether it would not be wise economy to appoint competent Christian architects as missionaries. Indeed, some have already been appointed, and prospective missionaries with a training in architecture need have no fear that there will not be opportunity on the mission field for the exercise of their special gifts.



Plan of the University of Nanking, Nanking, China

the mission field for higher education, and the readiness of the missionaries to yield to the pressure placed upon them, have led to the development of these institutions more rapidly than the constituencies were ready to provide equipment. Under the word equipment we may include buildings, although there are some colleges that are now pretty well equipped with buildings. But we refer more especially to the libraries, the laboratories and apparatus for experimentation and technical work. In other words, the higher educational department of missions has developed extensively more rapidly than it has matured intensively. An American teacher going to any of these institutions would probably be at first disappointed at its meager equipment, as he found the library lacking in the necessary books on science, history and literature, and the laboratories deficient in apparatus required for the demonstration of the subjects taught. One of the reasons given for the fact that technical schools have made so little progress is that the college has not the funds with which to secure the necessary apparatus and machinery to make the school a success.

Let it not be understood, however, from anything that is here said, that these schools are devoid of this sort of equipment. Many of them are probably as well equipped as a large number of the smaller American colleges; and when we bear in mind that a large number of these mission schools stand alone, not subject to comparison with other institutions better equipped, we can understand how it is that even under these conditions the missionaries have been able to do first grade work with second grade apparatus. The ingenuity of the teacher has been often taxed to the utmost; but it has produced results of real educative and inspirational value upon the students. It may be that Oriental students will find that their education

in laboratories, the apparatus of which was in a large measure manufactured by the teacher with their assistance, will be of greater permanent value than the same instruction and the same experiments would have been in a laboratory equipped with all the latest improvements. Admirable educational work has been done under unfavorable conditions, and all honor is due to the pioneer educators in the higher departments of learning who have triumphed over these equipment deficiencies through their own skill and ingenuity. The time has come, however, when better equipment is imperative to meet the requirements of the new and awakening East. Students of science, theology, the history of literature and of government, must be provided with modern books upon these subjects, else they will have just ground to complain that the collegiate education which the missionaries pretend to give them in their institutions is not collegiate at all. To satisfy and hold the Eastern student to-day, we must be prepared to educate him along modern lines, and with modern equipment.

There arises here the very important question of the cost of providing for this type of work. One of the most practical and pressing problems of educational missions is that of the maintenance of institutions of higher learning. The expense of missionary colleges at the beginning was small and societies made regular appropriations from their treasuries to meet expenses not met by local receipts. In the earlier colleges there was generally only one missionary, or, at the most, two, who gave much time to the work of the school. These were on the same basis as other missionaries, and as such drew their support from the regular treasury of the society, and had responsibilities also outside the college in connection with other forms of missionary activity. But, owing to the rapid growth of

modern education in mission fields, it has become necessary to set apart presidents or principals of these colleges for this work alone. In most instances there have been associated with them one or several other appointees, some selected by the mission, some appointed by the mission board directly to the institution for permanent or for term service. This has necessarily increased the expense.

From the beginning, mission colleges as a whole have been nearer to self-support than American institutions of similar grade and character. While Asiatics, compared with the people of Europe and America, are poor, they have been quick to realize that there is a real commercial value in higher education. They readily observed that while their children, uneducated, would be able to earn only a scant living in a humble way, they would be able, if they received a full course in instruction, to earn a much larger wage in a more honorable position. It was but natural, therefore, for the Oriental father to be ready to pay liberally for an education for his children, and especially for his boys. They have not, however, been unmindful of the value of an education for their girls as well. After the old prejudices had been overcome, they saw that there were positions of influence and responsibility opening to educated girls. But, more than this, they saw that education opened the way for a more honorable marriage—one that would give their daughters a rank and standing peculiar to itself. It was but natural that the young man who had received a liberal education should want as a wife one equally trained. This change of attitude has been of real financial aid in the support of higher education. When we add to all this the development of technical education, and the calls coming from the various governments for technically trained men, we can understand

why it has become easier to secure a larger tuition fee to aid in the payment of the expenses of the institution.

As an illustration of the unusual proportion of the support coming to some of these mission colleges from native sources, we may take the financial statement of Robert College, at Constantinople, covering the report of the college for the college year 1911-1912. This report shows that the amount paid for the salaries of the president and faculty for the year under review was sixty-nine thousand eight hundred and eighty-three dollars ($69,883), and that the amount received from students for board, tuition and room rent was seventy thousand four hundred and sixty-seven dollars ($70,467)—almost one thousand dollars ($1,000) in excess of what the entire salary expense of the college cost the administration. The cost for board of the students was a little over thirty-seven thousand dollars ($37,000), only a little more than one-half of the amount which the students themselves paid for all purposes. To put it in other words, the students paid their own boarding expenses and almost one-half of the salary account of the college.

This fairly represents the state of higher education in Turkey with reference to the support received from the country. Similar reports from institutions of this same character in India, China, Japan and other countries are not so favorable. It may be that in those countries the people are less able to pay. Or it may be that from the beginning the missionaries engaged in educational work in the farther East have not been as alert in teaching the people that modern education has a value, and that if they expect to avail themselves of it for their sons and daughters they must help support the institutions of learning. There is a growing feeling on the part of educators that free educa-

tion, at least in the higher departments, for the pupils of the East has a doubtful value. The Asiatic is all too willing to receive help from the West, and it may be that missionaries have not been as eager to promote self-support in educational work as they might have been.*

It goes without saying, however, that, under the new impetus which modern education is receiving throughout the missionary world, it would be futile to look for an increase of native resources sufficient to meet the rapidly increasing expenses of all of this higher educational work. Some of the institutions, like those already mentioned, have probably reached, for the present, at least, the limit of the amount which they may expect from the students. We may anticipate that in India the government will be more liberal in its subsidy granted for higher educational work, and it is not impossible that China may adopt a similar method of aid to institutions that meet the approval of the national government. However this may be, it is still evident that if the higher educational institutions in the mission field are to meet the demands of the missions and adequately develop their courses, they must have an increased income. It is also clear that this added income cannot be expected from the regular treasuries of the missionary societies. There has never been any question as to whether it was proper to use missionary funds for the training of men for the Christian ministry, and women for direct Christian work,—as assistants to pastors and as leaders of woman's evangelism. But there is practical agreement in the conclusion that it would not be wise to turn any appreciable increased amount of the receipts of the regular missionary societies into the enlargement and better equipment of the missionary colleges and tech-

* See Allen's "Missionary Methods—St. Paul's and Ours."

nical schools. These institutions must have endowment sufficient to meet their requirements, so that they will not be compelled to draw for their support upon missionary funds, or be dependent upon irregular and special gifts from individuals.

Some missionary societies, like the American Board of Commissioners for Foreign Missions, are raising a higher educational fund of considerable proportions, the income of which is to be used to pay the salaries of missionaries who give their entire time to higher educational work, and also to meet other expenses of these institutions. It is the ideal and hope of missionary societies and corporations who have under their care schools of this character in the East to secure endowments, the principal to be held in the home country, and the income only to be used for meeting the needs of these institutions. The difference in the cost of living and labor between the East and West makes it possible for a small endowment held by a home board for an Eastern college to accomplish vastly larger results than would be possible from a similar endowment for an institution in the West.

As an explanation of the difference in expense for a similar work in Eastern and Western institutions, it is significant that the president of a missionary college is paid a salary on a missionary basis, which is merely the amount required to cover his living expenses from year to year. Tutors and professors sent out from the homeland are paid in the same way. Most of the teachers and professors are natives of the country in which the college is located, though many have pursued graduate courses in the West. Their salaries are considerably less than those of the missionary teachers. In some mission colleges a native professor, with university degrees, is able to live comfortably upon an annual salary of from four hundred to seven hundred

dollars ($400-$700), while teachers and tutors of excellent ability are secured for half that amount. The total expense of a boy or girl for a year in many of these Eastern colleges does not exceed sixty dollars ($60), and very seldom does it amount to one hundred dollars ($100).

It has been estimated that an endowment of one hundred thousand dollars ($100,000)—a sum hardly sufficient to cover a full professorship in many American universities—is ample to cover all the demands of a young mission college or a theological seminary. One missionary society has on its list thirty-five higher educational institutions. It has issued the statement that an average endowment of one hundred thousand dollars ($100,000) each for these thirty-five institutions would, at the present time, meet all the cost not provided for from local sources, and would put these institutions well upon their feet and give them considerable power of growth. Moreover, it is probably not an exaggeration to say that an endowment for an Eastern college is worth to that college at least five times as much as a similar endowment would be to a Western institution; and under certain circumstances it can be demonstrated that it would be worth ten times as much. One missionary society in securing endowment for its higher educational institutions has already obtained a considerable sum as an endowment for the institutions as a whole, the income being available for whichever ones of these colleges or theological schools may be in greatest need, in accordance with the judgment of the controlling board. While individual institutions have individual endowments, the plan is to build up the central endowment, the income of which can be turned from one institution to another as circumstances demand. This plan is working well,

and does not at all interfere with the individual endowment of separate institutions.

Already legacies have been received by some colleges from native sources. There is every reason to believe and expect that these mission schools of higher learning will so commend themselves to the intelligent and wealthy natives of the countries in which they have grown up that they will receive increasing aid in the form of large gifts for sites and buildings, or large legacies for increasing the plant or for providing scholarships for poor but worthy students, or for building up an endowment to supply the general needs of the institution.

It is impossible to consider in detail in this chapter the matter of the curricula of these higher educational institutions. They differ widely in different institutions, and in various degrees of development.

In the theological schools, including the training class, one finds practically every grade of instruction from the simplest kind of Biblical teaching by the general evangelistic missionary to a thoroughly organized theological curriculum, including the principal studies taught in similar institutions in Europe and America. There is less emphasis put upon Hebrew and Greek in the missionary theological college than in America. More emphasis, however, is placed upon Biblical exegesis, and probably in most cases a more thorough study of the development of Christianity in the world. In the West it is taken for granted that the students have a fundamental knowledge of the history of Christianity, while little dependence can be placed upon this in the mission field. Many theological schools put unusual emphasis upon the practical side of their work, the students dividing their time between school work and actual preaching in the field, under the guidance of a teacher. The en-

deavor of the missionaries is to make the theological course meet the needs of the people and the Church in the country where the institution is situated. It would be unwise and even impossible to standardize the theological schools of the East; but as they become more highly organized, especially under the cooperation of various missions, we may expect a better developed theological curriculum.

It is a mistake to suppose that in most of the mission colleges and technical schools the instruction is not thorough, or that the curriculum is not of a high grade. In Appendix C there will be found more extended statements regarding the curricula of collegiate institutions, so that this subject need not be dwelt upon here. Two features of these curricula, however, merit a brief mention.

In the collegiate work, running through all of these higher institutions, emphasis is put upon religious training. It has been clearly demonstrated in many test cases that the students have a better knowledge of the Bible than a similar body of students in the colleges of the United States. With few exceptions there are daily lessons in the Bible, or in some allied Christian subjects, for every pupil in the institution; and these lessons are a part of the regular curriculum. The ground is taken—and well taken—that an Eastern student who aspires to stand before his people or the world as educated must have a definite knowledge of what Christianity is; and this can be obtained only by making a study of it. While there is no religious test for admission or graduation, there is an insistence upon religious study as a part of the curriculum.

More emphasis is put upon the study of native languages than upon the dead languages, although Latin and Greek are taught in some of the colleges, but only

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as electives. All have special courses of instruction in the languages of the country, and some of these are extensive. For instance, in Turkey, where the language of the student may be Armenian or modern Greek, it is necessary to teach Turkish, the language of the country, which is a difficult language. Facilities for Arabic study are also required. Then too, while the vernacular may be either Armenian or Greek, each one of these languages has a classical form which is as difficult to understand as Latin is for the English student. These languages have to be studied scientifically, in order that the student may be made familiar with his own classical tongue, in which the classic and historic literature of his race is preserved.

In addition to these special studies, there is the usual line of courses demanded by all educated men and women East or West, to which are added technical courses according to the local requirements. These are all subject to modification under the new and changing conditions in Eastern countries.

We have yet to consider the teaching force in these higher institutions of learning. As has been stated already, the teachers are both native and foreign, the foreign constituting the minority in practically all cases, and a very small minority in most cases, while the native teaching body is large and rapidly increasing. In some of the mission colleges there are only one or two American or European teachers, one of whom is the president or principal of the institution, while others, like the Syrian Protestant College in Beirut, St. John's College in Shanghai, and the Peking University, have a large American body of professors and instructors, in addition to the native force. It is the purpose of nearly, if not quite, all of these mission institutions to engage native profes-

sors as rapidly and widely as an efficient educated native staff can be secured.

It has seemed necessary in many instances to retain a considerable body of American and European teachers in order to maintain the educational standard of the school, and to keep active the Christian life of the student body. To one familiar with Eastern methods and ideas, it is evident that standards of education are maintained with greater difficulty by the native teachers than by the Westerner; and it has also been learned that the religious life of the institution is often better supported and is more in accordance with the ideas of the supporting constituency by direct representatives of that constituency than by the native body. This statement should not be taken to imply that there are not in nearly every institution earnest devoted Christian leaders among the native faculty, whose influence over the students is profound and widely pervasive. But it is recognized that for the Asiatic to live up to a fixed and inflexible standard in religion, or in education, or in discipline, is much more difficult than it is for those who have for generations lived under Anglo-Saxon influences. For this reason it seems necessary to keep in the teaching positions a fair proportion of Western men and women, until it becomes evident that the standards of the school will not suffer by the substitution of native teachers in their places. The Doshisha in Japan, with a small proportion of American teachers, and with a Japanese President, has maintained and is maintaining a high standard of Christian teaching and morality; and this can be done and will be done in other institutions.*

These institutions are rapidly becoming, and many

* For problem of higher education in South America, see Speer's "South American Problems," pp. 107-112.

have already become, a recognized part of the educational system of the countries where they are located. They are not transplanted schools carried into mission lands from the West, but they have grown out of the soil of the East and have been nurtured in its atmosphere. Not only do Orientals comprise the majority of the faculty in nearly all schools of higher learning, but in very many instances the local board of control is a mixed body in which natives of the country form an influential and in some cases a preponderating element.

These are important facts when we bear in mind that mission institutions in the East are not, and are never intended to be, European or American, but fundamentally and irrevocably Oriental. They are organized and supported to reach and shape Eastern life, thought and belief, and to become a vital part of the educational system of whatever country they occupy. The fact that so many of them have already received official national recognition, while not a few are given grants-in-aid from the national treasuries, shows how admirably they have succeeded in making a place for themselves. They are but now coming into their own. The demands for the product they are prepared to furnish and the increasing favor with which they are regarded by all classes indicate the possibilities that lie immediately before them.

CHAPTER V

EDUCATION OF WOMEN

In nearly all of the educational work set forth in this volume the education of girls and women has shared equally with that of boys and young men. We have been treating the educational subject as a whole and so only occasionally have referred to distinct lines of work carried on for one or other of the sexes. There are, however, some conditions surrounding the education of girls and women in the East that are so distinctive, and there are methods of work so peculiarly adapted to their education, that a separate treatment of the subject is desirable. This fact is emphasized by the large number of woman's missionary societies and boards organized both in America and Europe to secure a liberal interest, primarily among women, in mission work among the children and women of mission lands. These societies secure several millions of dollars each year, and a fair proportion of it is spent in the education of children and older girls and in the training of woman workers for women throughout the mission fields. Woman's work in itself is a tremendous undertaking and holds a position of primary importance in all lines of missionary endeavor.

1. *The Importance of the Education of Women.*

Two outstanding reasons account for the great prominence that has attached to the efforts for the educating of the women of mission lands. One has to do with the needs of the women themselves and

the other with missionary strategy. First, then, we must consider the deplorable condition of the women of mission countries.

We are met at the outset by the low valuation that is placed upon woman by the non-Christian religions. Hinduism, Buddhism and Mohammedanism have from time immemorial assigned to her an inferior position in the home and in society, and have not lent an atom of influence toward her education.

Among the Hindus the sacred code of Manu has practically fixed the status of woman. This code lays down many precepts regarding her position. Among these we may quote the following: "The husband must be constantly worshipped as a god by a faithful wife." "Day and night, women must be kept in dependence by the males of their families." "Stealing grain, base metals or cattle, slaying women or sudras, and atheism, are all minor offenses." *

In the old Vedic times women apparently enjoyed a larger liberty than they do now. There were then no child marriages, no isolation in the zenana, no burning of wives on the funeral pyre (practically abolished now), no prohibition of the marriage of widows. There are many passages in the Brahamanas which exalt women, but gradual restrictions were laid upon them in later years, although throughout the history of India and of all Asia there have been occasional instances where some women have risen high above their class, not only revealing unusual mentality but commanding the respect and esteem of men.

The attitude of the Buddhists of Ceylon, Burma, China and Japan toward the education of women and girls does not differ materially from that of the Hindus. Buddha is said to have rejoiced that he had

* For woman's status in the code of Manu, see Storrow's "Our Sisters in India," Chapter I.

escaped the three curses, of being born in hell, or as vermin, or as a woman.

Mohammedanism has never reached any stage of reform in its treatment of women, although there have been many historic cases where a woman has come into prominence; but this has seemed to be in spite of the religious belief rather than on account of it.

No non-Christian religion accords to woman a position at all commensurate with the position demanded by Christianity, and the farther one goes down in the scale of religions the less humane is the treatment which the women receive.*

Condemned by her religion to an inferior rank, it is not surprising that the social status granted to women in Eastern lands was very low and that the men of these countries have made almost no efforts to educate her.

In India men took up the attitude of their religion toward women and kept them in a position of deep inferiority. They did not believe their women to be capable of even a limited mental development. When one of the first woman missionaries proposed to a Brahman that she teach his wife to read, he replied: "Women have no brains to learn. You can try to teach my wife, and if you succeed I will bring round my cow and you may attempt to teach her."

Kipling says:

> The matter with India is not in the least political, but an all-round entanglement of physical, social and moral evils and corruption, all more or less due to the unnatural treatment of women. You cannot gather figs from thistles, and so long as the system of infant marriage, prohibition of the marriage of widows, the life imprisonment of wives in a worse than penal confinement, and the withholding from

* For the status of women under the non-Christian religions, see Taylor's "The Social Work of Christian Missions," pp. 84-93.

them of any kind of education, as originally fixed, continues, the country cannot advance a step.*

In China the general attitude of the men toward woman was greatly affected by the teachings of Confucius. They too refused to concede a woman's capacity for intellectual progress. In the earlier days of mission enterprise there, when the subject of the education of girls was under discussion, it was a common experience for some Chinese to quote the words of Confucius:

> Women are as different from men as earth is from heaven. Women indeed are human beings, but they are of a lower state than men, and can never attain to full equality with them. The aim of female education, therefore, is perfect submission, not cultivation and development of the mind.
>
> It is a law of nature that woman should be kept under the control of man, and not allowed any law of her own. In the other world the condition of affairs is exactly the same, for the same laws govern there as here.

It is a proverb in China that "eighteen goddess-like daughters are not equal to one son with a limp." There is a well authenticated report that a Chinese, after listening to the plea of a missionary to send his daughter to school, pointed to a horse standing nearby and asked, "Can you teach that horse to read and write?" When the missionary assured him that he could not, he argued, "If you cannot teach an intelligent horse, what can you expect to do with a woman?" †

A similar condition existed in Moslem lands. For ten centuries the people of Turkey have been dominated by the ideas and customs of Mohammedanism

* For the education of women in India, see Dennis' "Christian Missions and Social Progress," Vol. III, pp. 178-190.

† For women as seen in ancient history and literature, see Storrow's "Our Sisters in India," Chapter II. For women in modern literature, Chapter III.

to such an extent that the Mohammedan man's conception of woman and her place in society has been largely adopted by the Armenians, Greeks, Syrians and other races that mingle with the Mohammedans. While these races have not accepted polygamy and so have been saved from the evils that gather round that destructive system, nevertheless the women have been kept in unusual subjection, and the terms, "ignorant as a woman," "as stupid as a woman," have been for generations in common use in the country. The customs of the country compelling women to cover their mouths and not to speak in the presence of men were barriers against the education and elevation of girls. Among Mohammedans themselves, of course, the standing of woman, as the missionaries found it, was still more degraded. Her status in society was as low as her valuation in the Koran and Moslem tradition.

Less than half a century ago the general sentiment among Moslems in all Asiatic countries, even among those who were educated, was adverse to the education of girls. This objection seemed to be based on three arguments: first, that girls were mentally incapable of education; second, that as they never could become priests there was no use in educating them; and, third, that the education of girls would necessarily make revolutionary changes in the social conditions of the country, and such changes could not be tolerated.

In Japan the influence of Buddhism operated to give woman an inferior social standing. Her place in the social order did not require that she should be educated, a process which it was feared would deprive her of her womanly graces. The earlier books written in Japan for girls were on the subject of ethical instruction and dealt with the behavior of daughters toward

their parents, of wives to their husbands, and of mothers to their children. This constituted the three stages of obedience epitomized in one of the generally accepted precepts for women: "When young, obey your parents; when married, obey your husband; when old, obey your son."

The only result that could come from the low esteem in which the women of non-Christian lands were held by their religions and the consequent position of social inferiority to which they were relegated was that they should be held in the densest ignorance. It is a law of nature that, when a class of people have been constantly referred to as inferior, and incapable of intellectual advance, they should become inferior, accepting the position into which society thrusts them.

> Since the world began it was never known that a woman could read, said the people of South India when the first school for girls was opened. The non-Christian world has no system of instruction for its womankind. One of the most startling innovations of the missionaries was a school for girls. . . . England opened schools for India in 1854, but in that sad land only one out of 200 women above twenty-five years of age can read or write. In China, not more than one woman out of three thousand can read or write.*

There is no need of discussing here the intellectual condition of women of the savage races of the islands of the Pacific and of Africa. These conditions have been portrayed so vividly by travelers, and are so well known to the world, that we need simply say that their mental condition appeared to the early missionaries to be but little if any above that of the animals. They were used as beasts of burden, as tillers of the soil, as providers for the needs of the household, but

* Taylor's "The Social Work of Christian Missions," p. 163.

were given no opportunity for intellectual growth or culture.

But missionary leaders have had another reason for making the education of women so important a feature of their work; and that is, the strategic missionary value of such an effort.

One advantage which it promised—and which has materialized—was in affording a proof of the capacity and worth of woman.

The attitude of Eastern men toward women and their ability had become so ingrained, not only in the religious thought of the people, but in their common expressions, that it seemed an insurmountable task to change all that and establish the belief that women were capable of education, and that their education would be worth while. The men were approached by the argument of demonstration. In some missions bright girls were even hired from their parents, with the understanding that an attempt was to be made upon them to teach them to read. In all the leading countries of the Orient the instruction of girls and women was undertaken. Thus, little by little, the old deep-rooted idea that women were incapable of reading has been overthrown. Except in the most remote parts of the world to-day, far from where the missionary's foot has trod or the direct influence of missionary education has gone, there is a general acknowledgment that women are capable not only of learning to read but of a fair degree of education, while many of the Eastern leaders to-day are earnest champions of woman's education even into the university grade.

The success of the demonstration is convincing Eastern nations not only of the intellectual possibilities of their women, but of their essential worth. Legislation, the utterances of the public platform and press, the abandonment of age-long customs and the

defiance of hoary traditions, all testify to the new times upon which women have come. They are evidences that a new valuation is being set upon woman, a changed attitude which is due in no small degree to her education as initiated and championed by the missionary.

A second advantage foreseen by the missionaries was that the education of women would furnish a powerful aid to social regeneration. It was evident that the Christian Church and the institutions of the Christian Church could not be established under the old non-Christian society that prevailed everywhere in the lands to which missionaries went. While they were seeking for the conversion of the individual, it was apparent that the individuals could not be organized into a church or into an aggressive working order without fundamental and even sweeping changes in the social life in which those individuals lived. In fact, it would be impossible to establish the church without producing a new social order, and the new social order hinged in a large measure upon the place of woman.*

Now if this social ideal of missionary work is to be realized, it is imperative that the social condition of woman must be on a satisfactory basis. No Christian society can be set up in any country where the women are uneducated and are denied their rightful position in the home and in society. With great patience, and steadily adhering to their purpose to secure for women facilities for education, the missionaries held to the fundamental Christian truth that women are entitled to the same rights in a Christian society that belong to men; and by the persistent teaching and living of this truth changes have begun to come, with great force and number, into the social order

* See Taylor's "The Social Work of Christian Missions," p. 17.

throughout the East, changes which recognize the place of woman and the home.*

A further consideration which made the education of women a movement of high missionary strategy was the fact that among Eastern peoples women exercise a powerful religious influence. One might receive the impression from what has hitherto been said that women's influence was negligible in non-Christian society, owing to the inferior position which by religion and by society she was made to occupy and her failure to develop intellectually under those conditions. On the contrary, the women of the East have always exerted, and still continue to exert, a strong, if not a commanding, religious influence upon men and upon society. Women have been in many respects the bulwark of the non-Christian religions as they are to-day of the Christian religion.

The place which woman holds in her influence upon religious conditions in the East is illustrated by the fact that it is difficult for any man to become a Christian and to live a consistent Christian life unless his wife and the women of his household are in sympathy with him. It is the practice in India among many, if not all, missions that when whole villages offer to put themselves under Christian training, the missionaries take no steps to accept such until the women are included. Experience has shown that a village of men making public profession of Christianity will not adhere to that profession unless the women come with them and make the same profession. Many a secret disciple of Christ would long ago have been baptized but for his fear of his wife, or mother, or mother-in-law. Throughout the Orient women are the cham-

* See Edinburgh Missionary Conference Report, Vol. III, p. 377.
See also article, "The Ideal of Womanhood," by Miss Umé Tsuda, of Japan, in *The International Review of Missions*, April, 1913, p. 302.

pion conservatives and traditionalists in religion. To reach them through Christian education in such a way as to remove ignorance and superstition and disarm prejudice would mean the breaking down of one of the most stout and stubborn barriers to the progress of Christianity in the nations of the East.

Another reason was presented by the necessity of reaching the children of mission countries. No missionary work can be established that aims only at reaching adults. In fact, if only one class can be reached—children or adults—probably all missionsionaries would agree that it is more profitable, looking to the work to be accomplished, to reach the children than the parents. The child mind is more susceptible, is more easily fixed, and is less prejudiced; if Christian truth can be impressed upon the mind of the child during the formative period of his life his attitude in later years is practically assured.

To reach the child, the missionary found that he must make his approach through the home, and, in most cases, the mother was found to be the dominating force in the home. If the mother favored the child's education in a Christian school, there was little prospect that the father's attitude would materially change the situation. On the other hand, if the mother was strongly opposed to the child's attendance upon a Christian school, the father would, in most cases, acknowledge himself as helpless. This condition of affairs emphasized the necessity of beginning with the girls and women, in order to break down prejudice and to find a door of approach to the children of the household.*

Yet another factor which made the education of women a necessity from the standpoint of wise mis-

* For education for high caste Hindu girls, see Chamberlain's "The Kingdom in India," Chapter IX.

Gaylord Hart Kindergarten, Akita, Japan

sionary policy was the fact that, as in the case of the men, an adequate leadership for the new Christian society could not otherwise be secured. As the Asiatic man must necessarily be the permanent preacher and evangelizer and educator of his own people, so must the Asiatic woman become the leader among her race for the development of a new Christian order in the home and in society, and for the bringing in of such reforms in the customs of the country as Christian society demands, especially such as affect the life of women and girls and the purity and sanctity of the home.

2. *Extent of Educational Work for Women.*

Special work for the education of girls and women has extended throughout all mission fields, reaching the utmost boundaries of missionary operation,* while opposition, both at home and abroad, has practically ceased. Although the first woman's foreign missionary societies organized are now scarcely more than half a century old, they have become powerful auxiliaries in the work of the Christian conquest of the world. They have created a strong, aggressive constituency at home, have sent out a large number of devoted, able women to the front to have charge of the work in the field, and have built up, in those countries, institutions for the promotion and extension of work for and among women and girls and children that are second to no missionary institutions, in the reach and character of their influence.

Almost without exception, wherever you find a mission station anywhere in the world to-day, you will find there some specific work carried on for women. This may not be conducted by a direct representative of a woman's missionary society; for the

* For discussion of woman's education, see Dennis' "Christian Missions and Social Progress," Vol. II, pp. 177-181.

wives of missionaries, being conscious of the tremendous importance of reaching the women, almost always participate actively in work of this kind, and many of them have large enterprises in their charge.* Among the single woman missionaries sent out through the woman's societies are some of the best educated, most broad-minded women that Christendom can produce. Indeed, woman's work for women has come to be recognized as one of the chief departments of missionary endeavor, requiring constant emphasis, and receiving widespread sanction and liberal support. Moreover, this work among women has received almost universal recognition from the Church at home, and, what is of equal importance, the opposition on the mission field, on the part of native leaders, has practically disappeared. In fact, educated Christian men, natives of the country where this work is carried on, in countless numbers, are strongly cooperating in the special work for women and are doing everything in their power to make it still more a success. Not infrequently the wives of local officials, themselves not professing Christians, recognizing the beneficent character of this woman's work for women, are lending their influence and are even personally aiding in the promotion of the work.

Many illustrations might be given of this changed attitude, and of the new and inspiring impetus given to this work through the coöperation and backing of a variety of native forces.

The kinds of work established and conducted are both numerous and varied. It should be stated at the beginning that coeducation, as understood in this country, is impossible in Asia, where the strict rules

* For the place of the Christian school in the uplift of women in Latin America, see Report of New York Conference on Missions in Latin America held March 12, 13, 1913, pp. 133-134.

of society draw well-defined barriers between the sexes. In the kindergartens and primary schools the boys and girls sit together and the school operates as a unit. The same is true in some countries in the intermediate schools; but the separation of the sexes must be completely distinct in the high schools and colleges throughout Asia. It would be a mistake to attempt to violate the sense of propriety so strong among Eastern peoples, and in view of the conventions of society the separation of the sexes in education is highly desirable.

In general character the education of girls does not differ materially from that of boys, especially in the lower grades. It is practically identical through the intermediate school period, although in the girls' schools certain appropriate industries are taught, such as the preparation of food and different kinds of needlework and embroidery.

Whatever differences exist begin to appear in the high school and extend on into the college. Even here, however, no very distinct lines are drawn between girls' education and that of boys,—probably not so distinct as ought to have been drawn, and as will be drawn in future, as the system of education for girls becomes more highly developed and better suited to the needs of women in the countries where the schools are located. This is a matter that is now under the consideration of educators in the East.

Of the several distinct forms of schools carried on by women, each has its peculiar value and its place in the educational system and in the missionary scheme. First of all, there is the kindergarten. This is peculiarly a woman's institution, although it is adapted to both boys and girls. It is one of the later innovations in missionary education, but has from the beginning commanded interest and attention. It

attracts pupils from the wealthier and more educated families, and has opened a way of approach to homes which were hitherto closed.

In the Chinese Conference at Shanghai, held under the auspices of the Continuation Committee in March, 1913, one of the findings included this statement: "There is an unlimited field for the Christian kindergarten. The number of our Christian kindergarten training schools should be increased and non-Christian students in training for Government positions should be admitted."

The popularity of the kindergarten has developed the necessity of schools for the training of native kindergartners. There are many applications for such positions from among the young women who have received their training in mission schools and colleges, and the fields for the exercise of their art are abundant, as the above action taken by the Chinese Conference would indicate. Government schools are calling for Christian trained kindergartners, thus opening a large field for the extension of missionary influence far beyond the borders of the mission. These kindergartens and kindergarten training schools have been well established in the larger and older mission fields. In some countries, like Japan, the Government itself has included kindergarten training as a part of the government educational system.*

Next come the schools of primary grade. It is only comparatively recently that the place of women in the control and conduct of primary schools, both for boys and girls, has come to be widely recognized, even in America. It has been longer recognized probably in the mission field than here at home.

At the Continuation Committee Conference held in

* For kindergarten situation in Japan, see "The Christian Movement in Japan," 1909, Chapter XVI.

Calcutta, in December, 1912, the following action was taken with reference to this class of schools:

In view of the importance of elementary education as an evangelistic force, and of the fact that in many rural centers the opportunity of establishing girls' schools is still open to Christian Missions, while every year, nay almost every month, sees more of these doors closed through the increased activity of other educational agencies, this Conference strongly urges Missions to embrace the present opportunity to multiply the numbers of elementary girls' schools, especially in areas where as yet no strong Christian community exists, and to secure for this work from the home base much greater support than is supplied at present.

And in the China Conference held a few months later the following action was taken:

We favor the speedy establishment of more and better primary schools for girls, especially in country districts; also the employment of women as teachers in lower elementary mixed schools. The men teachers in these schools should be replaced by women as fast as practicable.*

As over four-fifths of the children under Christian training in mission schools are in schools of lower grade, the importance and bearing of this action will at once be understood. The village or primary school marks the outpost of missionary advance in every mission field, and if these outposts are in the charge of women, as the Chinese Conference calls for, and as experience has shown is most desirable, we can readily understand the importance of this department and its relation to the whole work of Christian missions.

Next in order are the intermediate schools. The lines are not distinctly drawn in the mission field between the primary, intermediate and high schools. In many instances, the intermediate school merges

* See section on Christian education in "Mission Problems and Policies in Asia."

into the high school, while, in other cases, owing to local conditions, the courses given in the primary school extend on into intermediate departments. It is only in connection with the higher institutions, and in cities, where classification is more possible, that the line of division is clearly drawn. Many of the intermediate schools in which some boys are found are under the care of women, although in the male schools of that class women are seldom engaged as teachers. It would probably be to the great advantage of missionary work and of education as a whole if all of the intermediate departments were under the direction of women and were regarded as a part of woman's work. Perhaps in the new classifications that will take place in the future that may be brought about.

The boarding school should be mentioned separately, since it is an institution by itself. It more than takes the place of the old academy of New England. It is an institution especially called for because of the conditions which exist in nearly all mission countries. The largest and best of the girls' schools, including colleges, are boarding schools. They are of unusual significance since in them the girl is away from her old environment, and all that may signify, and put into the atmosphere of a Christian home, which is in nearly every case under the direction and immediate personal supervision of Christian missionary women. There she is put into personal, daily and almost hourly contact with Christian teachers, both missionary and native. The same close supervision cannot be exercised over the boys' boarding school.

The girls' boarding school covers a wide range of studies. Often the recitations run down into the intermediate departments, while covering the high school grade also. Sometimes even it includes pupils who

are taking primary studies, although this is unusual. The women's colleges of the East are but overgrown and enlarged boarding schools which have begun to carry their pupils on into collegiate courses, until finally the name has been changed, and the boarding school has become a college.

It is impossible to overestimate the permanent influence and power of girls' boarding schools, scattered, as they are, practically throughout the missionary fields of the world. Pupils come to them from the primary and village schools. The general policy is to select from these lower schools the best pupils, and to open to them new facilities for study through the boarding school, with the hope and expectation that from among these there will come earnest, well-equipped Christian leaders for their people.

The importance of these boarding schools is suggested by the following action, taken in the Conference of the Continuation Committee in China, in 1913:

> In view of the fact that women will have a large share in the new national life, and that they must meet false views as to the most fundamental relationships of life, as well as new temptations and new responsibilities, the importance of character training cannot be overestimated. The walls which guarded the young girl are being demolished rapidly, and the spiritual walls, which can protect her purity and peace, are rising only slowly. The girls who leave Christian homes and schools to enter these new conditions must know more of the world than their mothers did, must have more poise and self-control, and, above all, they must have the spiritual power of the indwelling Christ and the sense of a divine call to service.

Above the intermediate grade there are the high schools and colleges. There are few girls' high schools apart from boarding schools. Nevertheless it is fitting to refer to the girls' high school and college as separate from the boarding school, since here we

consider the subject of curricula, etc., as distinct from the Christian and home-like atmosphere.

Colleges for young women in the East, like colleges for young men, have grown out of a demand both on the part of the people themselves and on the part of the missionary work. Probably in this case the demand of the people is not so marked as is the case with the colleges for young men. The development of women's colleges has not been so rapid as that of men's colleges, and their number is much smaller. The courses of study run along practically parallel lines, although the requirements for graduation are less in the case of women's colleges.

Most missionary educators would agree that the best kind of higher educational course for young women has not yet been devised, and the whole matter is having the attention and consideration of such educators. There is not the same attendance upon the girls' colleges in any mission country that there is upon similar institutions for young men, because, as has already been said, girls' education has not yet reached the same stage of popularity, and the professions open to educated girls are not so numerous or lucrative. Nevertheless there is a marked growth in this respect in every mission field, and the demand is urgent now for even greater advance.

The Continuation Committee Conference in India called attention to the fact that there are only three women's colleges of the first grade in the whole of the Indian Empire, as compared with nearly a hundred such for men. An urgent call is issued for the establishment of united Christian colleges for women, in which the different denominations shall combine. The corresponding Conference in China calls for the provision of similar opportunities for the education of women as are now demanded for men, and as a

Isabella Thoburn College, Lucknow, India

way of meeting this call approves the establishment of union colleges, or the enlargement of existing schools, at various suitable centers. It asks, too, that the courses of instruction include advanced normal, kindergarten and Bible training, and various branches of domestic science.

It will require time to develop generally in the young women of the East a desire for a higher education. Probably India will be one of the slowest to awaken, while we may expect rapid progress among the women of China during the next missionary generation, and in Japan women's education is moving forward with such great rapidity that the Government is hardly able to keep up with the demands.*

Many conspicuous native leaders have come from the missionary colleges for women. These are to-day exerting, either through their alma mater, or in some professional life, or as Christian wives and mothers, a profound influence over their people.

The normal school calls for separate treatment, although it might be classed as a part of the collegiate work. Attention has already been called to the fact that the demand is increasing for women to have charge of the primary and intermediate schools, both for boys and girls, throughout the mission fields. Special normal training must be provided in order that they be properly trained for the important positions that they will hold as leaders and directors in the primary educational movement of their own countries. This is required to meet the needs not only of the mission schools, but of national schools as well, from which calls are constantly coming for properly trained teachers. During the last few years the mission schools have been quite unable to supply

* For higher education of women, see section on Christian education in "Mission Problems and Policies in Asia."

this demand, and thus the attention of the missionary leaders has been turned more and more to the necessity of better equipment for the training of teachers. However important this training is for men, it is manifestly much more important for women in the responsible positions which they will hold as the leaders in the primary schools. The recent Continuation Committee Conferences made reference to this need in all of the leading countries of Asia.

One other type of institution for women in mission fields must be mentioned, viz., the Bible Women's school. This school holds practically the same relation to the evangelistic work for women that the theological school holds to the training of men for church leadership. These schools have grown out of the house-to-house work for women, which is one of the most primitive methods of missionary approach and yet one of the most effective. What the missionary herself did in the earlier days of missions she can no longer do, because of the increased demands of the work. It has become necessary to train from among the native women those who are able to go into the homes and there become religious teachers of the women whom they can meet. But, more than this, it has become necessary to train a large number of native women who will be able to organize the women of their race, to lead them in Christian worship and in various lines of Christian activity.

Many of these schools have now reached the stage where they are training pastors' assistants, women who are engaged by the native church, and who work with the pastor of the church in looking after the interests of women and children within the parish. Some of the women thus trained become pastors' wives, and, as such, are able to exercise their talent within the field of their husbands' activity.

The Bible Women's training school has become one of the important institutions of modern missions, increasing in influence and power constantly. But it needs to be better organized and strengthened that it may more adequately meet the new conditions developing everywhere. The East is conceding to woman the rights of Christian leadership. She must be prepared to assume the responsibility as rapidly as opportunity offers, and she can be thus prepared only through the agency of properly equipped schools.

The Continuation Committee Conference in India called attention emphatically to the condition of women in the villages, and the necessity of paying special attention to the work of pastoral care of women by women, and to the existing opportunity for a large number of both European and Indian women for rural evangelistic work. In order that the training of these evangelistic workers may be more systematic and effective, the recommendation is made that union training schools for the instruction of Bible women be organized wherever possible, with a view to greater efficiency and fruitfulness.

The China Centenary Missionary Conference, held in Shanghai in 1907, took similar action with reference to the necessity of putting special emphasis upon this phase of missionary education and of women's work.

We have made only brief mention of the various forms of industrial effort carried on among women, but this is more a form of work than of education, since in nearly all women's industrial work little education is required. Women are taught to make lace and to embroider in order to earn their living, rather than to become teachers of lace-making.*

3. *Results of Educational Work for Women.*

The results of the education of women and girls in mission lands are impossible to trace. Suffice it to say that they are fully the equal of the results of similar work among the men and the boys and have more than justified all the effort that has been necessary to produce them. Every advantage mentioned in this chapter as sought by missionary strategy is being gained. The capacity and worth of woman has been vindicated and an improved status is being accorded her by her nation. She is making possible a social regeneration of the races of the Orient such as would never take place were she to remain in ignorance. Through her education the children are becoming more accessible to Christian instruction and influence. The ground of vantage she occupies because of her exceptional influence in matters of religion is being turned to account for the propagation of Christianity. She is being inspired and trained to take her place in ever increasing numbers in the leadership of the Christian Church and in many of the modern reform movements in the East. She is helping mightily to guide the reconstruction of civilizations.

It is not possible in this book to recount the achievements of the great army of women, products of the mission schools, who, representing a suppressed and depressed class of Oriental society, have stood as examples of strong, winsome womanhood and have

* For women's Christian education in India, see Storrow's "Our Sisters in India," Chapter XIII; see also Cowan's "The Education of Women in India," pp. 246-249.

For women's education in China, see the "China Mission Year Book, 1910," Chapter XV.

For Resolutions on women's education of the Centenary Missionary Conference of China, held in Shanghai, 1907, see the Conference Report, p. 587.

For the medical education of women in China, see "The China Mission Year Book, 1910," pp. 228-232.

KOBE COLLEGE, KOBE, JAPAN
Tennis Court and College Building
Chapel Building

been able, influential leaders of their people. Even to catalogue such a list would be impossible. The influence of some of the educated Christian women of China is indicated in Miss Margaret Burton's "Notable Women of Modern China," which gives brief accounts of such eminent characters as Dr. Hu King Eng, Dr. Ida Kahn and Dr. Mary Stone, women who, Miss Burton says in her preface, "fairly represent the educated women of China, who, wherever their education has been received and in whatever sphere it is being used, are ably and bravely playing an important part in the moulding of the great new China."

It is a suggestive fact that until very recently the Japanese women who have come to the front in education and the work of philanthropy have for the most part been trained under Christian auspices. The leading woman educator of Japan, Miss Tsuda, who has the highest grade Japanese school for girls in the country, a school which has government recognition, is herself an earnest Christian. She mourns the fact that with the relative decrease in the influence of the Christian schools, due to the rapid progress of the government schools, the women leaders of the next generation will not to any considerable degree have come under the same Christian training.

The greatest modern Indian woman is Pandita Ramabai, whose noble work for the widows of India and now also for thousands of orphans is too well known to require description. At one time neutral in her work as regards Christianity, she has since become aggressively Christian, and is respected by all classes alike.

Then there is the Sorabji family, one of the most famous Christian families in India. The father was one of the few Christian Parsees. Of his five brilliant

daughters, one married an Englishman and used to delight Queen Victoria by her rendering of Persian songs. Another was the only woman of the Orient in the Parliament of Religions. Another became a distinguished surgeon; a fourth became an artist who exhibited at Paris and London; while the most famous of all, Miss Cornelia, is a prominent legal light. Before the age of twenty-one, she had graduated from College and was lecturing to a class of men at the Gujerat College, Ahmenabad, on English literature and language, and later became Acting Professor of English. Her success in teaching men marked an epoch in the history of the women of India. She graduated in Law at Oxford, and was admitted to practice as a barrister.

Many other remarkable women of India might be mentioned, such as Mrs. S. Satthianadhan, prominent in philanthropy, the pioneer Indian woman in the study of medicine and one of the best known literary women of India, Dr. Karmarkar, of Bombay, and Miss Lilavati Singh, of Lucknow.

As one understands the influence which such women wield, not only in conducting various forms of work, but in demonstrating to their people that there is a high place for educated Christian womanhood in Eastern society, one is able to understand the dynamic value of the agencies by which they were trained.

To what more exalted or more highly multiplying service could a Christian young woman of the widest influence and training aspire than that of increasing the number of women of this kind and building Christian character into the life and motherhood of great nations, especially in these days of their radical reconstruction?

CHAPTER VI

SOME PRESENT PROBLEMS

In this chapter there will be treated some special problems connected with educational missions which at the present time are claiming the attention of missionary administrators, both at home and on the mission field. This list is not exhaustive but is suggestive of the importance and complexity of the work of education in countries emerging from static conditions into a condition of intellectual and national mobility. The problem is complicated by the fact that missionary institutions must, in the very nature of the case, continue to be promoters of Christianity; so that to the educational questions there are added problems of religion. The educator therefore should be a student and expert in the realm of education and religion and capable of combining them in an educational system so that both will be the gainer from the union. This, quite apart from general educational questions, is a task of no mean proportions.

1. Among the problems of the hour with which educational missions have to deal, there may be mentioned first those pertaining to the subjects of study. Under the intellectual renaissance, so marked throughout Asia at the present time, and moving forward with a speed and momentum that astounds the West, there are calls for immediate and marked changes in the courses of education given in those countries. While it is not possible within the limits of this volume to discuss these questions at length, yet a few of them may be referred to as an indication of de-

velopments that are already taking place and that probably will advance much more rapidly in the years just before us than in any corresponding period in the history of the world.*

(1) Science of Government. There is probably no one department of education that will be so eagerly sought. Dr. Verbeck reported that in the beginning of his educational work in Japan,—so conspicuous and influential in forming the new empire,—his students, who came for the most part from the ruling classes, clamored for special instruction in Christianity and constitutional government.† Many of the men who took leading positions in the reorganization of new Japan were among those who received their first knowledge of the science of government in the schools under the hand of Dr. Verbeck.

In China, not only the students, but the great thinking mass of the people have, during the last few years, been intensely eager to hear lectures or read books on constitutional government. So far as possible the missionaries have met this demand. Not only is it essential that those who are to hold prominent places in the direction of provincial and national affairs should be thoroughly familiar with this subject, but a certain amount of instruction in it is necessary for the ordinary citizen who may never hold office but who is expected to exercise his rights as a citizen by the use of the ballot and in maintaining order.

The same demand is true of Turkey. Enver Bey, the intrepid military commander who took a prominent part in the overthrow of the old régime in Turkey, in 1908, and the establishment there of a consti-

* For curricula in mission schools and colleges, see section on Christian education in "Mission Problems and Policies in Asia."

† See Griffis' "Verbeck of Japan."

tutional government, made the public statement that they would never have dared attempt to establish popular government in the empire, had they not relied upon the teaching of the mission colleges during the past fifty years. While the science of government was, under the old order, a forbidden topic, nevertheless the administrators of missionary institutions felt compelled to instruct their pupils to a certain degree in the history and character of constitutional governments, as well as the characteristics of a just government which exists for the sake of the governed rather than in the interests of those who exercise authority. This demand will rapidly increase, as national changes take place in Turkey and in Macedonia, calling for knowledge on this particular topic. Indeed, there is no country to-day in which Christian educational institutions are established as a part of the missionary propaganda, where the science of government should not have a place in the regular instruction of the higher educational institutions.

(2) International Law. International law is a necessary corollary to instruction in the science of government. Just as soon as the nations that have hitherto remained in obscurity come into prominence and begin to exercise their rights and responsibilities as nations in contact with other nations of the world, it is of fundamental importance that the leaders understand the usages of civilized nations in directing their relations to each other. It was because the leaders of old China knew nothing of the principles underlying the relations of one nation to another that, as late as 1900, the Boxer movement became possible and was adopted by the Empress Dowager as a means of expelling foreigners from the empire and restoring China to her old seclusion. In order to prevent the

recurrence of events of that character, and in order to make sure that the future international relations of the new governments, rapidly becoming more varied and intimate, will be cordial, it is necessary that their leaders shall be trained in this important subject.

(3) Economics. The study of economics bears less directly upon international relations than do the two subjects already discussed, and yet there is no topic which appeals more directly to the leading citizens of the awakening Eastern countries and which will be more widely called for in the development of the resources of those countries along modern lines. It goes without saying that a country that has remained in seclusion is backward in its economic development. This development not only calls for capital and for the general technical training of a large number of the young men of the country, but it requires the guidance of leaders who have received education in modern economics.

It is only by such internal development that a country like China can protect itself from being exploited in the interests of foreign corporations. It is not a difficult matter for foreign capital to obtain from newly developing countries irrevocable and long standing concessions, which are made to the detriment of the country itself, retarding internal development, if indeed they do not make the new nation financially helpless in the face of foreign capital protected by foreign diplomacy. Courses in economics in a mission collegiate institution will impress upon the country itself the fact, which often needs to be impressed, that the missionary is there in the interests of the people and of the country, and that he is trying to give his students an education which will be practical as they go out into life and become a working force in the community and the nation.

(4) Sociology. This is a comparatively new subject in America. The *thing* for which the name stands is not new, but it is only in recent years that we are beginning to study the laws of society and the forces that are operating through society for breaking down or lifting up the community. The missionary is a conspicuous illustration of the sociological worker. He has established his home in the midst of paganism, has there reared his children, and lived among the people, going out and coming in as one of the native community. He has remained there during his entire life, and often has been followed at his death by his children, who have taken up his work where he dropped it and carried it on in the same way. His life, his work and his message have steadily exerted a social influence of much power. Yet there has not been, on the part of the missionary, that orderly study of social conditions which the situation warrants and even demands, while there has been little attempt hitherto, in any missionary institution, to teach the science of society. The time is rapidly approaching, if it has not already arrived, when this question of the building up of a Christian society in a non-Christian land should be approached and taught more scientifically.

The study of sociology is the more necessary in the East because society rests on such a different basis from that of the West. The Oriental needs especially to understand that conditions in the West are the result of centuries of development, and while he can abbreviate this development to a certain extent he cannot create over night all the elements which make Western society what it is.

(5) Comparative Religions. A missionary who has made a careful study of the Eastern religions understands those religions from their historic standpoint better than do the great majority of the people them-

selves and is thus in a position to gain ready access to their confidence. For the same reason it is a great aid to the native pastor, preacher, evangelist and teacher to have a clear, scientific knowledge of his own faith. For example, the Chinese evangelist or pastor who is set to reach the Moslems in China would find a door of approach and an entrance even to the inner shrines of the Moslem heart, did he know about Mohammedanism and its history, and about Mohammed, its prophet and leader. The native pastor in India, whose only knowledge of Hinduism has been obtained from the simple practices of the people of his own village or caste, would necessarily become more influential and more of a recognized religious leader everywhere, were he able to discuss intelligently and broadly the great religions of India.

There is great need therefore that the teaching of religions should receive much greater prominence in the Christian colleges and especially in the theological schools of the mission field.

(6) The extent to which the study of English language * and literature should be emphasized in mission institutions is one of the unsolved problems of educational missions. It goes without saying that the earlier schools were begun in the vernaculars. The absence of text-books and of a general literature in the vernacular led to the introduction of the language of the superintending missionary into the higher institutions as a foreign language, in which text-books could be procured and a general literature obtained. As most of the missionaries in the East were English

* For the place of English in mission schools, see *The East and the West*, for January, 1910, pp. 9-13.

See also Speer's "Missionary Principles and Practice," p. 239.

For an argument against the teaching of English in China, see Henry's "The Cross and the Dragon," pp. 427-438.

speaking, this language was very widely introduced into many mission schools at an early period. Some of the missionary societies were opposed to the extensive teaching of English and made efforts to prevent it, but with little success. In India, where the language of the governing country is English, the government a generation ago made this the language of all the schools of India above the intermediate grade.

In other countries such as China and Turkey it was a question as to how far the pupils of the school should be taught not only to read with commendable ease and efficiency English text-books and English literature, but also to speak it. There has never been a fixed standard in this respect. Some schools put equal emphasis upon the ability to speak and to read. Others take the ground that as the graduates of the school are to remain in their own country and to use their own vernacular, the speaking of English is of secondary importance.* All are agreed, however, that to the college graduate a reading knowledge of English is necessary in order to open to him the great wealth in literature, science, art and religion which can be obtained only through the English language. Experience has shown that those who have received thorough education in English readily maintain their position of leadership, while those who have been trained only in the vernacular are, almost without exception, unable to keep pace with the onward progress of thought and life in the world and even in their own country.

On the other hand, there is great danger, as for instance in China, that although well trained in English the pupils will fail to become proficient in the use

* For language difficulties of Christian education in Siam and Lao, see McGilvary's "A Half Century Among the Siamese and the Lao," pp. 222-225.

of their own language, thus giving the appearance, at least to their people, of not being well educated and lessening their influence among their countrymen. The general agreement, however, seems to be that a modern Western language is essential for the proper education of the young men and the young women of the East, while, at the same time, the vernacular must be taught scientifically and thoroughly in order that the graduates of these schools may not be deficient in the use of their mother tongue.

(7) In schools of the lower grade there is need for modification of the curricula. For example, it is now being urged by some, and with much justification, that in such schools simple courses in good citizenship are desirable. These would include hygiene, sanitation, civics and even some elementary ideas as to sociology, economics and international relations. Successful work of this character is being done at Hampton Institute in America.

(8) Another subject of instruction destined to receive greater attention in the future is that of industrial training. Industrial education has been developing rapidly during the past few years in the West, and it seems to be evident that it will occupy a much larger place in our educational system than heretofore. Missionary education is learning from this experience that it cannot afford to ignore such prominent and permanent elements in Western educational development. As a matter of fact, industrial education constitutes one of the most difficult of the unsolved problems of missionary education. It is accepted that industries and industrial training hold a large and important place in the building up of self-respecting and self-supporting Christian communities * and that

* For the place of industrial education, see *The East and the West*, January, 1910, pp. 21-26.

these branches of instruction should be greatly developed in the near future.

Industrial education,* about which there is no little misunderstanding, may be considered under four separate aspects.

(a) Self-help. This marks the beginning of industrial work. It did not begin as industrial training but to afford students an opportunity to earn by some kind of helpful industry a part or the whole of the scholarships given them. Self-help was recognized early in the history of missionary work as a legitimate means of giving aid to the student. No emphasis then was put upon the value that manual labor might have for the student himself. It began by engaging certain students to take care of the schoolhouse and grounds, or to render assistance in connection with the boarding department of the school. Later there came the introduction of carpentry and cabinet work, the student aiding in the construction of new buildings or in repairs upon old buildings, and in the making of desks and furniture for the school.

It was a natural step from this to the establishment of carpenter and cabinet shops, in which, for certain hours of the day, students labored for a wage in the manufacture of articles that were sold, the money obtained from the sales going to swell the scholarship fund. It was in this stage of the development of self-help that the idea in the minds of the missionaries began to grow into a recognition of what it meant to students to be able after graduating from the

* For industrial education in India, see the "Year Book of Missions in India, 1912," pp. 52-59.

For industrial mission schools in China, see the "China Mission Year Book, 1912," Chapter XXVI.

For industrial education in China, see Centenary Missionary Conference Report, 1907, pp. 81-91.

For industrial work in Africa, see Wells' "Stewart of Lovedale," pp. 215-221.

school to act as carpenters, as cabinet makers, as printers, and in a variety of other trades.

The self-help idea runs through most of the industrial work now carried on in the mission field and has been of great value, not only in enabling many students, who otherwise would not be able to do so, to secure an education, but also in allowing the school to take in a larger number of students than it otherwise could. It has also given many of these men power to become at once self-supporting and effective members of society as soon as they finish their course. The same plan has been applied to the education of girls, and for the same reason. In many of the boarding schools the girls, besides making their own clothing and doing practically all the domestic work of the school under competent instructors, learn to make lace and do various kinds of embroidery for which there is a market. Probably all missionary leaders, both on the field and at home, would acknowledge that self-help, which has developed into a distinct form of industrial training, has been of great value and is worthy of great enlargement.

(b) Trade schools. The forms of self-help above referred to constitute in a measure trade schools, although they were not organized for that purpose. Few schools to-day in the mission field are conducted strictly as trade schools, that is, on the basis of definitely teaching a trade to the pupils. Such a school is necessarily expensive, probably too expensive to be taken up by the missionaries to any great extent. One of the chief difficulties is that the trade as taught in a trade school produces a workmanship that is much superior to that of the ordinary native artisan who has learned his trade through years of apprenticeship. As the work is better, it must bring a higher price in order to make the trade profitable. This

CANTON CHRISTIAN COLLEGE, CANTON, CHINA

Geography Class in the Field

Class in Gardening

confronts the trade school with a serious financial problem, for few of the people have as yet learned the superior value of a superior article and are quite content with an inferior article produced by the less capable workman.

(c) Manual training. The fundamental idea of this method of training was that it consisted not in the production of anything useful but in the training of the hand and eye and the instruction in principles which later might be applied by the student to useful and commercial purposes. It was useful in creating a right and wholesome attitude toward work with the hands; but it produced no financial returns to the school and required skilled and high-priced teachers. At the present time, purely manual training has almost no place in the system of missionary education.

(d) Agriculture. This is a department of industrial education that must necessarily stand by itself. Its importance cannot be overestimated since most of the peoples reached by the missionaries receive their support and living from the soil. At the same time, one who has traveled throughout the East recognizes everywhere the backward nature of agriculture, especially in countries like Turkey, Persia, India, Ceylon, Burma, Africa, and throughout the islands of the Pacific. A returned missionary from India, recently addressing audiences in this country, carried in his hands to the meetings the complete agricultural outfit of the average Indian farmer. There is not the same need in Japan and China, although, even there, the introduction of modern methods of cultivation, and especially of new species of grains and fruits and vegetables, and of new strains of stock, would be of enormous value.

Little has been done by missionaries in the way of teaching scientific farming, although it has been at-

tempted in some places to a limited degree. However, there is a strong tendency in that direction, and we may expect to see within the next few years, in connection with some of the educational institutions, regular agricultural schools or colleges, which will take up in a scientific way the study of the conditions and needs of the country, giving instruction to young men in modern agricultural methods. Some of the greatest needs are a study of fertilization, crop rotation and the character and chemistry of the soil, the introduction of modern agricultural implements, the bringing in of new seeds, fruits and vegetables, and the displacement of old, worn-out, run-down stock by cattle, horses and fowls of new strain.*

One question connected with industrial education and training should be mentioned, viz., the drawing of the line between industrial training and commercialism. It is an easy matter to step over the line and convert the mission school into a commercial plant conducted for the purpose of making money. This has been done in more than one great industrial enterprise, to its missionary and educational detriment. It is an easy matter to develop a rug-weaving department of a missionary training school into a rug factory. This puts upon the missionary the necessity of finding a market for the product and throws him at once into competition in the commercial world, to the injury of his missionary efficiency and influence.

A word should be said also with reference to the cost of industrial training. Experience has shown that, unless there is outside aid, it is practically impossible profitably to conduct an industrial enterprise in connection with a mission school. The workmen are for the most part unskilled, and there is neces-

* For agricultural missionary work in South Africa, see Wells' "Stewart of Lovedale," pp. 206-214.

sarily a large loss in the breakage of tools and in the waste of material. It is found that, with the cost of instruction, this materially reduces the profit of the final product to such a degree that the school cannot expect to be self-supporting. This is especially true of an agricultural school.

The effect of the industrial work that has been introduced has been to give to the Christian community a place of recognized leadership which it could not otherwise have commanded. In many of the mission countries it is assumed that when one becomes a Christian he at once becomes a progressive, not only a progressive in religious matters but in intellectual and industrial matters as well. He is no longer bound by the old, traditional customs which held him, under his former religious belief. He experiences a freedom and a liberty and an initiative that mark him at once as a new man, and so the Christian communities are already recognized as in advance of the old communities in all these directions. This has brought a thrift to the Christians that not only has made them vastly more respected, but has contributed toward the self-support of the Native Church and the native schools in a degree which could not have been realized except under these conditions.

2. Already something has been said regarding the importance and difficulty of maintaining high educational ideals in mission countries. One phase of the problem which may receive special mention here is the fact that Oriental instructors in schools and colleges do not easily accept or rigidly enforce some of the standards which are demanded by modern education. Most of the teachers and professors connected with the mission institutions are Orientals who have been trained in the customs and traditions of Oriental society and in the Oriental method of

thinking and of dealing with their fellow men. It is not in accordance with the methods and temperament of the East to have inflexible standards. It is difficult for a man of the East not to take into consideration the rank of the person with whom he is dealing when he considers questions of standard of excellence or of merit. A body of Oriental teachers will condition or expel a boy or girl of low social rank for falling below the standard fixed by the school for any study or course. If, however, the student is the son or daughter of a man of rank and social influence, it is exceedingly difficult to secure the coöperation of the same body of teachers in applying the same discipline. This will suffice to illustrate the difficulty of the missionary educator in enforcing the high ideals and standards of education which he brings to his work.

3. Related to this problem is the difficulty of Orientalizing the education given by the mission, so that it becomes really indigenous and suited to the special conditions and needs of the country, while maintaining the best educational traditions. It is a question that requires for its solution patience, tact, sympathy, ingenuity and expert educational knowledge.

This question was largely ignored by the early missionaries, partly because there is little demand among Eastern people for an education simply for its own sake, and partly also on grounds of utility. The earlier schools aimed at training preachers and teachers who were to be employed first and chiefly by the missions themselves. Partly because of the persistence of this utilitarian idea and partly because serious thought was not given to the larger outreach and possibilities of education, the instruction given was entirely of a foreign flavor.

This education did not directly touch the life of the country nor prepare the students receiving it to

go out among their own people and win their way as leaders among those quite outside of the missionary circle. Changes that are now taking place in mission schools are in the direction of shaping the educational courses so that men and women trained in them will be especially equipped to enter the teaching professions in government schools, to take civil positions under the government,—in a word, to be citizens of the largest usefulness and influence in every walk of life, including industry and commerce. It is no easy matter to make this adaptation without sacrificing anything either in the ideals or method of modern education.

So long as the people of China, for example, regard missionary education as Western, that education will not take hold of the intellectual life of China, but when that same education is adopted by the people themselves and promoted by their own effort and at their own expense, then it no longer is viewed as a missionary undertaking but becomes a part of the educational system of China. We have seen this process worked out in Japan, and must expect that it will be the method pursued in all mission countries.

4. If it is important to live up to the highest educational standards, it is even more important to maintain the truly Christian character and value of educational mission work.* There is a real danger in educational work that, under the pressure either of the local government or of the desire to raise the intellectual standard, the religious teaching will be diminished until it holds a very secondary place in the necessary work of the classroom or until it is put into the electives or is even completely ruled out. Under the heavy pressure brought to bear upon all

* For educational and religious efficiency, see section on Christian education in "Mission Problems and Policies in Asia."

of the colleges of India affiliated with the universities, it is difficult even to find place for any genuine study of Christianity. In some other countries, where the subjects in which students are deeply interested or which are deemed especially important increase in number, it requires no little courage on the part of the missionaries in charge to insist that the study of Christianity shall have an important and conspicuous place in the program of the school.

The pressure upon the teachers themselves is liable to lead them to put primary emphasis upon the work of their departments, leaving religious training, and even the attempt to bring to bear upon the students any special religious influence, in the background. There are few heads of missionary colleges who have not found themselves at times face to face with this question, as they have seen their teaching staff become enthusiastic over the work of their various departments, and correspondingly impatient over the time demanded of their students, even if not of themselves, for Christian instruction.

There is general agreement that all mission schools, or schools that bear the name Christian, shall have a daily chapel exercise, at which all students are expected to be present, and that there shall be at least one Sabbath service with required attendance. Beyond this there are all degrees of requirements in the line of religious studies, including the study of the Bible and attendance upon other services. Some Christian colleges are inclined to make the Bible study optional, while in others—and in this most of the mission colleges agree—the scientific, comprehensive graded courses for the study of Christianity as a great religion are required from all students. In these cases, the last years in college are given more to the study of apologetics, or the history of the development of

Students Forming to Enter Chapel, Assiut College, Assiut, Egypt

Christianity in the world. The fact need hardly be added that, so far as direct power over the students is concerned, the quiet, persistent influence of daily Christian living on the part of the teacher counts for more than any degree of classroom instruction in Christian doctrine.

5. Among the problems of educational missions, especially in India and some other countries of the East, must be included that of the wise use of the hostel or dormitory.* In national institutions where Christianity is not permitted to be taught, it is possible for Christians to establish a hostel or home for students. Some of these hostels are for Christians only, while others are open to all students of good moral character. The plan is not simply for a dormitory in which the student may find a room, but for a residence, or home, in which he will be surrounded with healthy moral influences. In such a dwelling, moral and Christian teaching is always practicable, and the atmosphere of the place can be made decidedly Christian. Many of these hostels have been already established in connection with the national schools of Japan and India, and others are in contemplation for China.

6. Another question by which missionary leaders are perplexed is the danger of denationalizing students through the teaching and atmosphere of the missionary colleges.† Missionary education is for the purpose of training students for life among their own people. There is infinite loss if they are educated

* For hostels in the mission field, see section on Christian education in "Mission Problems and Policies in Asia."

† For denationalizing of students, see address of Mr. Junod in Edinburgh Missionary Conference Report, Vol. III, pp. 420-421.

See also *The East and the West*, July, 1913, pp. 316-317.

See also Report of the Edinburgh Missionary Conference, Vol. III, pp. 373, 374.

away from their surroundings and their race so that, to those that are closest to them and whom they hope to influence, they seem like foreigners. This may be brought about both by the courses of instruction given them and by the environment of the school in which they study. If, when they enter the missionary institutions, they find themselves surrounded by the atmosphere and customs of the West, and if they are made to feel that these are the marks of civilization, while the simple customs of their own country are indications of paganism, there will be turned out from these schools graduates of both sexes disqualified for effective work as leaders in their native lands. They will have become educated into a frame of mind that will make it impossible for them to be acceptable to their own people. Oriental students who go abroad to complete their education are particularly liable to be Westernized.

7. Another problem is raised by the growing practice in some missionary societies of appointing to mission colleges teachers or tutors under a short term agreement.

The general rule of the missionary societies has been and is to appoint as missionaries only those who enter upon the work with the intention of remaining in it for life. This rule has been generally followed in the case of missionaries who were appointed with special reference to educational work. There are strong reasons why this custom should continue in every department of missionary operation.

No missionary can render his largest service until he has learned the vernacular of the people about him, and this requires from two to five years, depending upon his ability and the difficulties presented by the language. It is one thing to master the Spanish or Portuguese of South America and quite a different

thing to learn to use fluently and freely the Chinese Mandarin.

It is impossible also for one to exert the widest influence and accomplish the most good until he has thoroughly Orientalized himself, so that he will look upon the people and deal with them, not as an outsider and stranger, but as one who speaks their language, sympathizes with their life, understands their history, and enters into their thoughts and plans and hopes. In fact, he cannot be a missionary in every sense of the word, working at his fullest capacity, until after he has spent many years in preparatory service. What is more, in this as in any other career, the quality and productiveness of his work should keep improving, as his experience ripens, as he grows in poise and perspective, and as he understands better the setting and conditions of his activities and develops more effective methods of work.

This fact also should be taken into consideration in discussing the subject of life service, namely, that in some of the Eastern countries one grows in influence simply with the passing of years. Because of sheer age the patriarch is almost venerated. In Turkey, the grandfather of the household, as the head of the entire establishment, gives orders to his sons and grandsons and great-grandsons. He is not expected to work himself but he is given always the seat of honor, his opinions are sought on every conceivable subject, and, in fact, his word is law in the family. In countries where this attitude prevails—and it prevails more or less in India, China and Japan, although perhaps not in the same degree that it does in the Levant, the missionary who has served twenty or thirty years or even more, by the very fact of his residence in the country and the gray hairs that adorn his head, and the wide experience that he is known to have

achieved, possesses a hold upon the people that he could not have had in the early years after his arrival, however talented he may have been. Years count and a long continued faithful service commands an influence there which it does not in the West. This broad influence is not due wholly, by any means, to age and years of residence, but is due also to the fact that one has acquired a wide acquaintance among the people, and large numbers of the men and women who are leaders have been trained at his hand.

Nevertheless, several missionary societies and the managers of independent missionary and Christian colleges in the East appoint and send out as tutors or teachers young men and women who enter upon the work for a term of years, some expecting two, some three, and some at least five years of service. Other missionary societies have declined to appoint workers for a limited period.

Those who advocate the short term service for tutors and teachers do so for some of the following reasons:

(a) It is desirable in many of these colleges to have some of the less advanced subjects taught by teachers from the West. For instance, there is an advantage in having the younger pupils begin English under an English-speaking teacher, in order to start with the right pronunciation. It could hardly be expected that a fully appointed missionary capable of teaching higher departments could be taken out of that work for the teaching of primary or intermediate subjects.

(b) It has been demonstrated that a young man or a young woman attached, soon after graduating from college, to the staff of an Eastern institution can enter at once more closely into the life of the students than can one who has followed his college course by a

graduate course, and possibly has already spent some time as a fully appointed missionary. His student days have been left behind him by many years. There is a certain magnetism of young life touching young life that cannot be secured in the case of an older appointee. These young men, right from college, enter into the athletic life of the students, often live with them in the dormitories, eat with them at their tables, and so get closer to them than is possible for a married man with a home of his own, or for an older single man.

(c) The Presidents of these colleges have expressed themselves, in many instances, as convinced that the teaching standard and work of the college was raised by bringing now and then into the faculty one who had just come from an institution in the West and who was able to bring with him some of the latest and best methods of college administration, classroom control and pedagogy.

(d) Many of these tutors, who have served for three years in some foreign field, have spoken with great emphasis, not only of the value of those three years as a part of their education, but also of the value of the experience as enabling them to complete their professional courses to the greatest possible advantage. A large number of those who have gone out for a brief term service have been so impressed with the importance of the work that they have come home, taken a theological course or an extended course of special graduate work, and returned to the field as fully appointed missionaries for life service. This course is often recommended to those who graduate from college young, and who find that they can afford three years or so out of their preparation for practical experience in the field.

It is not necessary for one who goes out for a

three years' term to learn the vernacular of the students. The work assigned him is such that it can be carried on through the medium of the English language, with the occasional help of an interpreter. Nevertheless, a large number of these tutors, because of their interest in their pupils and their language, have made considerable advance in the study of the language before completing their three years' term. This has been especially true of those who, during their short term of service, have definitely made up their minds that they desire to enter upon this work as a life work, and so have begun their preparation for it by getting a fair start in the language.

A word should be said with reference to the character of those who go out for short term service. It is essential that, so far as missionary spirit is concerned, the desire to reach the students with the best and most direct Christian influence should be just as prominent and should constitute as deep a motive for service as in the case of the missionary who enters the work for life. Although the tutor may be on the ground for only three years, nevertheless, in the eyes of the students, as well as of his associates on the faculty, and all whom he meets, he is to all intents and purposes a missionary. He should represent the best product of Christianity. That being the case, some of the missionary societies that employ short term service men and women make as careful investigations about them in these respects as in the case of the permanent appointee.

8. A practical question in some countries of the East is the extent to which non-Christian native instructors should be employed in mission schools and colleges. This is a problem that is as old as missions and is yet without adequate solution. The question is more acute in India than in any other country, where,

New College Hall, American College, Madura, India

even to the present time, it has been impossible to secure an adequate number of properly educated Christians to equip all the mission colleges and schools. Probably all missionaries will agree that the ideal method is to have Christian teachers in all departments of the school, and it is toward this ideal that they are working. It is especially important that the teachers in primary and intermediate schools shall be Christian and capable of exerting a positive Christian influence over their pupils.

9. Yet another problem is the extent to which financial assistance should be given to students in mission institutions. Missionaries have probably erred on the side of over-aiding students rather than the reverse. The Chinese have complained that the missionaries in some mission schools have aided students to such an extent that they have lost their personal independence and have developed a spirit of mendicancy. The schools that have put a price upon the education that they give, and have insisted that those who are to secure the education must pay the price, have in most mission countries succeeded in securing a better class of students and in giving them a better general training, than is the case in schools that give large subsidies, thus making their education practically free. It is a question how far to aid and how far to insist that bills shall be paid by the students themselves. It is poor policy to allow a bright and promising student to fail of an education for the want of a little aid, while it is short-sighted practice so to pauperize him that he is worth little as a leader when he has completed his studies. Industrial self-help is of great value in solving this problem.

10. One other problem should be mentioned, although already some missions are working it out successfully. How long is it necessary for the missionary

to hold the control and continue the support of schools of a primary and intermediate character in mission fields where the Christian community has become well established? There is no question that the educational work in its initial influence is more strongly effective in lower grades than in those higher up. The direct Christian influence is stronger here, and it is through these lower schools that the Christian teacher reaches the parents and puts the impress of Christianity upon the entire community. At the same time it is a legitimate question to raise as to how long the missionary himself should continue to dominate the primary and intermediate schools.

Some of the mission boards are passing over the direction and control of these schools, as well as their support, to the developed Christian community. If this can be done successfully, under proper native leadership, with proper native support, the school loses none of its significance as a Christian force in the community. The only question is as to the time when it is safe to entrust these evangelizing and enlightening agencies to native management.

Probably all would agree that at the present time it is better to have as large a degree of efficient native control and responsibility as it is possible to secure. When that degree is adequate to meet all the requirements of the schools, then the missionary can withdraw, except as a general supervisor. But, until that time arrives, it seems essential that these schools should have the benefit of the general supervision of the missionary, who will, of course, maintain a vital contact with the teachers, in order that religious zeal may not flag or the intellectual standards of the school be fatally lowered, and in order that the school may be made to exercise its widest legitimate influence as a Christian institution in the community.

In places where the plan has been tried it is found that the Christian community itself gains strength and influence by having responsibility for the conduct of its local primary and intermediate educational work. In that way educational leaders are raised up even from among the laymen, and the community itself, rather than the missionary who assumed the responsibility at the beginning, becomes recognized as standing for the education of the child. Just so far, therefore, as the lower grades in the educational work can be passed over to the native community with safety and without sacrificing their influence and power, it is wise so to do.

Following the same principle a little further, most missionaries agree that it is wise in high schools and even in schools of higher grade to have natives upon the boards of control or management, all looking to the time when even those institutions shall not be under the missionary's control, but shall find ample direction and ample support in the developed native community.

11. Greater than all the problems that have been mentioned is the comparative indifference of the Christian Church to the amazing opportunities of the hour in the work of education on the mission field. An aroused Christian sentiment on the question would not only release new administrative genius to grapple with the various perplexing problems named above, but it would provide the financial support needed for better equipment and for a large expansion of the work and would thrust forth into all the mission fields a host of workers eager and equipped to enter all sorts and grades of educational service.*

* For extent and need of Christian education in Latin America, see Report of Conference on Missions in Latin America, held in New York, March, 1913, pp. 15, 16, 120, and 150-151.

CHAPTER VII

ACHIEVEMENTS THROUGH EDUCATION

In this chapter some of the achievements that have been wrought through education in the mission fields will be considered. It is not forgotten that there are many defects in mission schools and that the successes of this side of missionary work should be much greater than they are. But as an answer to the criticisms of educational missions, as an indication of the vast opportunities for profitable service that are open to the missionary educator and as a challenge to college men and women of the highest gifts and training and the deepest devotion to carry forward the advantages that have been gained and to overcome the acknowledged deficiencies and improve on present methods of education, it is fitting that there be given here a summary of the achievements of education on the mission field.

There is no single standard by which the results of missionary education can be measured. There is no method of investigation by which these facts can be discovered. We can hope in this chapter to accomplish but little in the way of making known the tremendous power and volume of the educational work that has been carried on during the last century and more in mission fields. If we can show by these investigations that opposition has practically ceased, and that to-day the beneficent and constructive character of Christian education has become widely ap-

parent, we shall have accomplished our purpose.* We can examine but a few of the manifest results, leaving the great mass of the indirect influence and inspirational value of educational missions to be searched out and reported by others.†

We shall take up, therefore, in order, some of the great fields, giving under each a few of the outstanding facts.

India.

Let us begin with India, the first country abroad to attract the attention of American foreign missions, and the one, in some respects, to record the most sweeping changes in its customs, its thinking and its beliefs, largely through the introduction of modern Christian education.

We are wont to think of India as a large and united country, somewhat like Japan, and fail to realize that the population is divided and subdivided into tribes and races, each speaking a different language, and that the greater part of it is broken into castes according to ancient customs and traditions. The caste system presents the greatest obstacle to Christian advance, creating divisions and barriers which cannot be leaped over but which must be conquered. These conditions necessarily affect the educational system of India and have prevented its most rapid expansion. While the country at present is as a whole under British rule—and this includes Burma and Ceylon—there are many important Native States which command a large de-

* For results of missionary education, see Barton's "Human Progress Through Missions," Chapter IV.

† See, e. g., Dennis' "Christian Missions and Social Progress," Vol. II, pp. 33-35.

For reference to the work and influence of several Mission Colleges, see Taylor's "Social Work of Christian Missions," pp. 147-150.

gree of independence, each having control of its own educational system.

As has been stated elsewhere, the modern educational system in India was introduced by the missionaries, Alexander Duff being the recognized leader in his championship of a modern Western education of high grade through the medium of the English language. Dr. Duff himself was in favor of the lower and primary schools being conducted in the vernacular. Under this principle a fairly complete system of education has grown up, culminating in five Universities, with government, missionary and private affiliated colleges of large proportions, and a network of primary and secondary schools extending not only through the British territory but into Native States as well.* In every province there is an educational department under a director of public instruction.

The report of the Secretary of State for India, as laid before both Houses of Parliament in 1912, states that the total number of scholars in public and private institutions in British India in 1910-11 was 6,358,665, an increase of 40% during the previous decade. These figures show that only 4.4% of the total male and less than 1% of the total female population of India are in school. About the same relative proportion obtains with reference to the population of school-going age. Counting 15% of the total population as of school-going age, only 28% of the males attend school, and only 4% of the females. The statistics show that, during the decade here reported, the number of female pupils in school has actually increased over the pervious decade by 94%, while the increase in the number of male pupils in the same period is only 34%. Among Christians and Parsees the ratio of girls to boys under instruction is about one to two; among

* See Thoburn's "The Christian Conquest of India," pp. 173-178.

Brahmans one to six; and among Mohammedans one to eight.*

There are in India 244 girl students in the Arts Colleges and 229 girls attending the medical schools, the majority of whom are Indian Christians. In 1911 there were 172,478 educational institutions of all kinds in India, 91% of them for males and about 9% for females. These schools touch directly over 6,000 villages and 1,571 towns with a population of over 5,000. The Indian Government makes large appropriations for the upkeep and support of schools of all grades, but especially of the primary, intermediate and high school grades. The cost of education in India is rapidly increasing. In surveying these achievements it is interesting to recall that the modern movement in education was introduced into India by the missionary.

In India, Burma and Ceylon there are fifty-three colleges under Christian management preparing students for the degrees conferred by the Indian Universities. Fifty of these colleges are in British territory and three in Native States. Of these colleges, sixteen belong to the Church of England, thirteen to North American Missions, ten to English Missionary Societies, seven to the Scottish churches, and seven to the Roman Catholic. More than four times as many of the Indian Christian young men receive a college education as the Hindus, and twelve times as many as the Mohammedans. One-third of the students in India who go as far as the Bachelor's degree receive their preparation and education in mission in-

* *Dnyanodaya*, Bombay, October 31, 1912.

For another statement upon native education, see Thoburn's "The Christian Conquest of India," pp. 66-68.

For illiteracy of Indian Christians, see *The East and the West*, April, 1913, pp. 206, 207.

stitutions. This puts a stamp of Christian teaching upon one-third of the educated classes of India.

Missionary work in India, Burma and Ceylon has been severely criticized because the missionaries were spending the most of their time upon children of the low castes or upon outcastes. It has been repeatedly stated that no impression could be made upon India until the missionaries directed their attention to the higher classes, to the Brahmans, the Parsees and the Mohammedans. The higher castes avoided the Christian schools when possible, seeking their education in Hindu or Government schools. These, after graduation, were put into positions under the Government, and they were alert to see that no low caste man, however well educated, took the place of a Brahman in any office, however humble.

The situation has materially changed during the last decade. Many from the large number of Brahmans who have been educated in the national schools, from which religion has been eliminated, have revealed a hostility to law and order that has alarmed the Government. From among this class assassinations and bomb-throwing have sprung, and open opposition. The contrast between these and the students and graduates of Christian schools has been so marked that Government officials have been led to inquire why such a large proportion of the students of irreligious national schools are so destructively hostile to law and order, while the students of Christian schools stand as a whole for constructive reform.

As a result of these inquiries the Government is gradually dismissing Brahmans, and in their places is appointing graduates of Christian schools, or Christian students from Government schools, the most of whom are from the lower castes, or even from the outcastes. This is but another illustration of the

inevitable law of society by which the lower social strata of the last generation become the middle class of the present, and the dominating force of the generation following. The Christian educational investments among the outcastes three-quarters of a century ago are now producing returns in native Christian magistrates, advocates, judges, officers of all grades and ranks to which natives are appointed, as well as teachers and professors in schools attended by pupils from Brahman households.

Missionary education in India and Ceylon has produced a force of native pastors, teachers and Christian leaders numbering over 40,000, of whom some 1,400 are ordained.* This takes no note of the thousands of Christian native officials of every grade and class, nor of the Christian teachers engaged in non-Christian schools. In the mission colleges there are now over 5,000 students, with some 85,000 in the boarding and high schools. The industrial schools claim some 10,000 pupils, with over 1,000 in the kindergartens, and nearly 500,000 more in the elementary and village schools, numbering more than 12,000.†

The Levant.

Under this title we include the entire Turkish empire, Persia, Arabia and Egypt. At the beginning of the last century this entire area was under Moslem rule. Not only so, but it had been governed by a Mohammedan government for centuries. To mention this fact is to give an idea of the condition of the intellectual and educational life of the country.

While the country was ruled by Mohammedans, there were large Christian populations like the Ar-

* For results of educational missionary work in India, see Jones' "India's Problem: Krishna or Christ," pp. 353-359.

† For statistics see "The World Atlas of Christian Missions."

menians of eastern Turkey, the Syrians of Palestine, and the Greeks of western Turkey, who had their separate national existence but who were controlled by the Turkish government. All of these communities had certain kinds of schools, but not one was modern or advanced. Mohammedanism has never favored modern learning, or, in fact, any learning that went beyond the teaching of the Koran or Mohammedan tradition.

The conditions as above outlined were practically identical throughout Macedonia, Thrace, Bulgaria, Asia Minor, Armenia, Kurdistan, Persia, Mesopotamia, Syria, Arabia and Egypt, when missionary educational work began early in the century. Even in Arabia attempts were made to obtain a foothold for the modern teacher and the Christian school. To report the vicissitudes of this educational work in detail would require more than a volume. We wish to call attention only to what has been accomplished during less than a century of endeavor in the way of introducing modern education into the countries named.*

One has only to read the modern story of the changes that have swept over Persia, Turkey and Egypt to understand something of the effect of the introduction of modern education. Even the mere cataloguing of the educational institutions of higher learning stretching from Bulgaria and Macedonia east across Persia, and southward, each one surrounded by hundreds of schools of lower grade, extending into the remote mountain villages and covering, as they do, all departments of modern education, from the theological seminary down to the kindergarten and the industrial school, would be a striking demonstration of

* For the intellectual renaissance in Turkey, see Barton's "Daybreak in Turkey," Chapter XVII.

Assiut College, Assiut, Egypt

Main College Hall

Dining Hall

the enormous extent and power of this Christian educational crusade.*

To-day in these schools and those affiliated with them as preparatory there are at least 100,000 of the brightest boys and girls of these countries under Christian instruction. These include students from every leading race and of every religion of the whole area. Not only has prejudice been banished in a large degree, but the people themselves are furnishing a large proportion of the funds necessary for the support of these institutions, nearly all of the village primary and intermediate schools receiving practically their full support from the people. The great mass of teachers engaged in these schools received in them their early training, many of them having taken graduate work abroad. The men and women in the country who are doing more than all the rest to elevate, organize and Christianize society, who stand for moral integrity and justice, and who are able by their superior training to hold with credit places of influence in national affairs, have received their training under the modern system of education introduced by the missionaries.

A large number of independent schools have sprung up through the impulse given by the mission institutions, their curricula being based upon those of the mission schools. These also are exerting a similar influence, although perhaps less aggressively Christian, and are a part of the reorganizing and even revolutionary forces now operating throughout that country. Robert College, the Constantinople College for Girls, the Syrian Protestant College at Beirut, Assiut College in Egypt, Urumia College in Persia, and others show

* See Beach's "Geography and Atlas of Protestant Missions," Vol. I, p. 421.

what this modern educational force is, and what it means for the future of these countries.*

Abdul Hamid, when Sultan of Turkey, kept a diary, which became public after his abdication. His aversion to Christian schools in particular, and to modern education in general, is too well known to call for further reference here. In this diary, in speaking of the effect of what he calls "private schools" upon the condition of the country he says: †

> Private schools constitute a grave danger to our nation. With unpardonable carelessness we have allowed representatives of all sorts of nationalities to build schools at all times and places. What a peril they are has often been shown.

In another qutotation from the same diary, in referring to reforms, he says:

> So-called reforms are for us certain ruin. Why are they forced upon us by the Powers, our old foes? Because they know that reforms carry with them germs of destruction which will cause our downfall.

It is a well-known fact that the reforms introduced into Turkey had their origin in the ideas taught in the foreign schools, the first and foremost of which were mission institutions.

China.

The Jesuit fathers in the sixteenth century introduced into China the elements of Western science. Morrison's first work was the production of a Chinese dictionary, containing a working vocabulary in Chinese and English. This was of equal value to the English

* For Christian education in the Levant, see Dennis' "Christian Missions and Social Progress," Vol. III, pp. 60-67.

† From the diary of Abdul Hamid II, ex-Sultan of Turkey, quoted from the German magazine *Nord & Sud.*

foreigner studying the Chinese language and to the Chinese studying the English language. The next step was the founding of the Morrison Education Society, with a school near Canton, and the issuing of text-books in Chinese and English, but wholly of an elementary character. From this beginning, wherever the missionaries went in China, day and boarding schools sprang up, the curriculum being largely devoted to teaching children to read, and having the Bible as one of the principal text-books.

In 1890, growing out of the Shanghai Missionary Conference, the Educational Society of China was created. At the time of the Centenary Missionary Conference, held in Shanghai in 1907, in view of the fact that Christian educational work had greatly increased in the years immediately preceding that conference, and because of reforms then taking place in China, there was formed a General Education Committee to study the whole field of education in China, and to survey the question as to the founding of a union Christian university for the Empire.* The Educational Society of China was continued, having for its object the promotion of educational interests in China and the fraternal coöperation of all who were engaged in teaching.

The modern educational system in China was inaugurated in 1905, immediately after the abolition of the metropolitan and provincial examinations of the "eight-legged" essays. At that time the examinations for the much coveted degree were put upon a modern basis, and immediately schools and colleges of all descriptions were begun throughout the country. As might be expected the new educational system was not at once a success. The authorities, even in educational matters, were, for the most part, selected

* See Centenary Missionary Conference Report, p. 520.

perforce from among scholars of the old school, who were ignorant of modern science and of foreign languages. The available teachers, with very few exceptions, had obtained but a smattering of modern science and languages. It was no wonder that a school system springing into existence under those conditions should fail to meet the expectations of the Chinese people, and that in a large measure it would prove to be a failure.

An additional reason why the schools were not more generally successful was because the new ideas of liberty found congenial adherents among the student body. This included the demand that they should attend school or not according to their own wishes. If the teacher for any reason was not satisfactory, the students asked that he be removed. For a time European and American teachers, because of their straightforward method of maintaining discipline, were displaced, at the demand of the students, by Japanese teachers who were more submissive. Matters gradually improved, however, in administration and discipline, as well as in the quality of the instruction.

A careful investigation of the educational work in China as carried on by the missionaries shows that over 700 Western men and women (missionaries) are giving the larger part of their time to teaching. The instruction given in schools under their control includes all grades, from the kindergarten and primary school through the college and theological school. As many as twenty institutions are reported to have attained the rank of college, and a few of these have assumed the name *university*.*

Some of these colleges have theological and medical

* See the "World Atlas of Christian Missions,"—educational statistics.

departments connected with them. There are besides these, however, separate theological schools and union theological and medical schools.

Professor Ernest D. Burton, of Chicago University, who made a most careful investigation of the educational work in China in 1910, reports as follows:

> The standard of the work in many of the institutions is of a high order. It is no exaggeration to say that up to the present time the best educational work in China has been done by the missionaries. This is evidenced by the fact that the students who go from these institutions to study abroad are better prepared, and acquit themselves most creditably in England and America. The position to which we have attained then is this: we have developed all grades of educational work up to the college, giving a sound education in arts and science, theology and medicine, and we have produced a few institutions which are universities in the process of making. The graduates are loyal and patriotic subjects of the Empire, with moral integrity and earnestness of purpose. They are not found in the ranks of the revolutionaries, but are eager to help in the reform movement in this country by helping in the spread of the new ideas and of higher ideals of life. They have already done good service for their country by filling posts as teachers in the new government schools and colleges. They form one of the most enlightened elements in the social and political life of the Empire.*

It is impossible to secure all of the data bearing upon the part which mission schools have had in turning the Chinese from the old method of education to the new, in opening their eyes to the fact that China was antiquated, not only in educational matters, but in its methods of government administration, and in proving that radical reforms were necessary in order to secure strength and permanence to the Empire. It is readily conceded by Chinese, as well as by foreigners who have no relation to the missionary enterprise,

* Professor Burton's "Report on Christian Education in China."

that modern education was directly and indirectly introduced into China through the missionaries and their schools.* In 1897 Dr. Mott wrote as follows:

> The promotion of modern learning and the employment of modern educational methods are almost entirely in the hands of the missionaries. With the exception of about half a dozen government institutions all the real institutions of higher learning are under mission control. Missionaries, therefore, are literally the instructors of the new China.†

The endeavor thus to change the educational system of China met with persistent opposition on the part of the Chinese, and seemed to outside observers to make little progress up to the time of the Boxer uprising, in 1900. It is true that there were thousands of pupils in attendance upon Christian schools, the largest number being in the primary and intermediate grades, and the institutions that had grown to college grade were not destitute of students—and some of these were among the brightest that China could afford. Nevertheless, it must be acknowledged that these schools were not popular, and that the student who persisted in going to a mission college and putting himself under the direction of an institution and of teachers who taught the Western learning made himself ridiculous and cut himself off from hope of official position in the Empire. That being the case, it would necessarily follow that those who defied official ostracism, and, in the face of open opposition, insisted upon an education in a foreign college, would turn out to be men of unusual strength of character and of an enduring fiber. As a result of this higher education in Christian schools, and especially in colleges under the administration of men from America, it was inevi-

* For the new learning of China, see Clark University Lectures, "China and the Far East," Chapter XIII.

† "Strategic Points in the World's Conquest," pp. 163, 164.

table that many Chinese youths, after having completed their education in the mission schools, should turn their faces to the West for further study in the universities of America and Europe.*

Carefully collected statistics on the part of the Chinese Student Association of America show that 80% of all the students that left China to complete their studies in America, up to 1910, came from mission schools. At the close of 1911 it was learned that 877 Chinese students were studying in higher institutions of learning in North America. They were to be found in all of the well-known colleges and universities, where for the most part their standing was high and their record among the best. They represented practically every province in China. It is interesting to note that 210 of them were taking courses in Arts and Sciences, 48 in Civil Engineering; Mechanical Engineering claimed 32, Electrical Engineering 27, Mining Engineering 25, Agricultural Engineering 29, Chemistry 15, Agriculture 40, Naval Architecture 13, Medicine 11, Economics 12, Science 16, Forestry 11, Law 11, Political Science 9, Education 7, Commerce 8, Theology 4.

The influence which these 877 men will exert in their own country after their return will be vast indeed. We have not attempted to gather statistics as to how many of these men are professing Christians; but it is known that a large proportion of them are, and that many have taken a public stand for Christianity since coming to this country.†

At the time of the overthrow of the Manchu Dy-

* For the progress of religious education in China, see Clark University Lectures, "China and the Far East," Chapter XV.

For the new education in China, see Pott's "The Emergency in China," Chapter V.

† For Chinese students in America, see "China and the Far East," Chapter XII.

nasty and the organization of the government upon a republican basis, it became necessary to muster in every Chinese with modern training to fill the offices under the new administration. Those who had been educated only in the ancient learning of China would be wholly unable to grasp the meaning of a republican form of government, or to catch in any adequate manner the spirit of the new order. As those who had received modern training were, in large part, the product of mission colleges, it was but natural that throughout the Empire a large proportion of the new officials should be Christian men and that many others should be in sympathy with Christianity. A recent report from the province of Kwangtung states that 65% of the officials of the province are Christians. It would hardly be in place here to mention names, but beginning in the National Cabinet, and extending down through all departments of National and Provincial administration, we find that men who were educated in Christian schools, most of them professing Christians, have been drafted into the service. Some of these withdrew from Christian professional work, and took up government service until others could be raised up to take their places; and, when these were found, they resigned their official positions and returned to their Christian work. Several illustrations of this might be given. To-day the Christian men are in general in the lead in the development of the government system of education, in the preparation of an educational literature, as well as in positions of civil administration in the provinces.

One who looks into the influence of missionaries and mission schools upon the new Republic of China is forced by the great array of facts that present themselves to the conclusion that missionaries, through their various institutions, have laid the foundation for

the new China, and have made it possible for China in becoming a republic to establish itself upon the basis of religious liberty, with special friendliness and favor toward Christianity. The modern college, for both men and women, medical schools and normal schools for both sexes, not to mention kindergartens, primary, intermediate, and high and boarding schools, all upon a modern basis, have been firmly established, in some form, in every province of China, and are being adopted by the Chinese as models for the development of their own educational system.* It may be added that in educational matters in China the prestige and influence of American institutions are far in advance of those of any other nation. This is a gratifying fact but it carries with it a deep sense of obligation.

You may notice that nine-tenths of the men who are leading this revolution have had their inspiration from American Mission Schools, with the result that America has a great moral position in China. Now the English have always had bigger interests in China, and their missionaries were there long before the Americans, their flag is much better known, but they did not believe in educating the young Chinaman, with the result that all the leading young men went to the American Missions and not to the English. Now we are doing a little, but still we are far behind America, and the real future of China depends on the American-trained Chinese.†

Africa.

Christian education has practically brought Africa from its seclusion and paganism out into the light. Whatever of education exists to-day in Africa, with very limited exceptions, owes its existence to the

* See Lewis' "The Educational Conquest of the Far East," Chapter XIX.

† From address on "The Opportunity in China," by Rev. Lord William Gascoyne-Cecil, author of "Changing China," printed in the *London Daily Mail*, May 5, 1913.

Christian missionaries, who entered that continent from the North, South, East and West, and who have now penetrated to its utmost depths and established their missions stations, with their little schools, among the great majority of its races. Wherever the missionary has gone, he has planted the school. Absolutely primitive at the beginning, constituting perhaps only a group of naked children gathered under the shade of a tree, using figures in the sand for a text-book—however crude and rude this beginning was, it was the commencement of the intellectual life of the African, the beginning of a glimpse of the larger world, the imparting of vision and the bringing in of a new civilization.*

The African schools, more than those of any other country, have been primarily industrial. The first need of the Christian African was for a civilized home, for effective tools for the tilling of the soil, and he was taught to build the house, make his own furniture, and manufacture the tools with which, under missionary instruction, he learned a new style of agriculture. Thus the little *kraal* school found its way into the heart of the continent. Gradually schools of a higher character, with a more rounded-out curriculum, came into being at the more populous mission centers, although as yet little has been done in Africa by way of collegiate training, as we use the term "collegiate" in the West.

In a discussion of Africa we must make an exception of Egypt, which stands almost by itself and which has its full representation in Assiut College, referred to in Appendix C.

* For a list of colleges, universities, theological seminaries, boarding and high schools, industrial schools, medical schools, and kindergartens in Africa, see Noble's "The Redemption of Africa," Vol. II, pp. 769-777.

The mission school has developed into the training school for African workers, hundreds and thousands of whom are now engaged in propagating the simple truths of Christianity among rude peoples, carrying with them new industries, and teaching those peoples how to build more sanitary and comfortable homes, and how to make their exhausted soil produce more abundantly in response to better tilling. Experience has shown that the preacher of the Gospel who is able at the same time to instruct the people along industrial lines has a much wider and more permanent influence than the one who knows simply how to preach and teach. One would search far and wide in Africa to find a missionary to-day who is not an educational missionary, himself a teacher and a preacher who is training teachers and preachers for the districts which he cannot personally reach.*

There is no other country of the size of Africa which is so poorly supplied with institutions of higher learning. We shall expect to see in the near future many of the present schools, established in different parts of the continent, pass through periods of rapid development, turning out men and women of recognized ability, able to take the place of the missionary himself, and so facilitating the progress of Christian and educational work throughout the country.

Latin America.

The wisdom and necessity of beginning and carrying on educational work in Latin America has been questioned among missionary societies, but not by those who are most familiar with the conditions. The

* For Christian education in South Africa, see Wells' "Stewart of Lovedale," pp. 187-205.

For missions and education in South Africa, see Evans' "Black and White in South East Africa," Chapter IV.

criticisms are based upon a misconception of the need and also of the work carried on.

It is well known that the Roman Church has never been in favor of general education for the masses. It has fostered great educational institutions that have commanded the admiration of the world, yet it must be acknowledged that some phases of this education have been so prejudiced by the particular tenets of the Roman Catholic Church that general educators have viewed many departments with suspicion. Another defect, glaringly apparent in some of the higher institutions of learning in South America, is a lack of moral restraint over the pupils and over the general character of the school.

These conditions have called for the opening of schools of lower grade as well as institutions of the very highest grade, the first in order to reach the masses, where illiteracy was astoundingly prevalent, with Christian literature and especially with the Bible in their own tongue; and the other in order to raise up preachers of right living, and also teachers who should carry with them, wherever they exercise their profession, a wholesome moral atmosphere.

Missions in Latin America have not attempted to overthrow the Roman Catholic Church, or to institute a propaganda hostile to the Church as a religious institution; but one fundamental purpose has dominated both the evangelistic and the educational work of the Protestant missions. That purpose was to turn the thoughts and attention of the people to the simple Gospel of Christ and to preach the necessity of right conduct.* A propaganda of proselytism has never been carried on, and was not contemplated from the

* For need and results of Christian education in Latin America, see Report of New York Conference on Missions in Latin America held March 12, 13, 1913, pp. 15, 16, 65, 120, and 150-153.

Mackenzie College, Sao Paulo, Brazil

beginning. Statistics show that there has been a comparatively small number of Roman Catholics who have become Protestants; but even a slight investigation shows the marvelous results produced in those countries through the introduction of schools among the masses and the production of a large number of trained, devout leaders among the people, who stand for intelligent faith and for right living.

Under the guidance of these principles the missionaries have entered Mexico, Central and South America, Cuba, Porto Rico and the Philippines with their primary, intermediate and high schools, and through these they have been planting the seeds of sound learning. Out of such small beginnings have come colleges like Silliman Institute in the Philippines and Mackenzie College in Brazil. One should bear in mind in considering modern mission work in these countries that there are also large numbers who are not Roman Catholics and have no relation to the Roman Catholic Church. The great mass of the people of South America have little more knowledge of what Christ taught than the most veritable pagans.

The whole of Latin America has been permeated by the revolutionizing influence of modern education, which is making itself felt upon the entire school system of those countries, and is opening the eyes of the people to the necessity of reform with reference to many of the immoral and un-Catholic customs which have grown up under the protection of the dominant Church.

Japan.

The father of modern scientific education in Japan was a missionary. Dr. Guido F. Verbeck, who was a Hollander by birth but whose principal education was obtained in America, reached Japan in 1859, nearly

a decade before the restoration. He was one of the first American missionaries to that country. He began educational work in the city of Nagasaki, then an open port, and very quickly gained a wide reputation as a teacher, and it was through his coöperation in 1866 that the first Japanese youth was sent to America for study and observation. He proposed the Japanese World's Commission in 1872, and when that Commission was made up it was discovered that fully one-half of its members were former pupils of Dr. Verbeck, from whom they had received their first ambition for foreign travel and their first glimpse of a great outside world. He was called to Tokyo and was a leader in the foundation of the national educational system and the first president of the Imperial University, organized in that capital city. He became a confidential adviser of Japanese officials, translating many important documents into Japanese for their use.*

With the name of Verbeck, in the educational history of Japan, must be associated that of Joseph Hardy Neesima.† Neesima ran away from Japan at a time when to leave the country was almost a criminal act. Coming to America, he was educated in Amherst College and Andover Theological Seminary. After an eventful career covering his education and diplomatic services rendered the Japanese Government, he returned to Japan. From 1874 until his death in 1900, he laid the foundations and built thereon at Kyoto the Doshisha, which has become one of the best known educational institutions in Japan, and which to-day stands as a University recognized by the Government, with over one thousand students on its list and its influence reaching every corner of the

* See Griffis' "Verbeck of Japan."

† See Hardy's "Life and Letters of Joseph Hardy Neesima."

empire. These and many other men and women connected with educational missions have been in the van of the leadership which has brought modern Japanese education to the admiring attention of the western world.

The leaders of modern Japan have been fully alive to the importance for national progress of a thorough system of education. Government institutions, patterned largely after those under missionary auspices, have become both numerous and strong. The main difference has been in the matter of religious instruction and religious atmosphere. This difference manifested itself in the output of the two classes of institutions and last year a remarkable conclusion was reached by the responsible government authorities. Japanese officials have recently become alarmed at the irreligious attitude of the national educational system and the consequent result in the character of the students graduated from the national schools. The Imperial Minister of Education and the Vice-Minister of Home Affairs came to the conclusion that religion has a direct relation to the moral problem of the people and that there is nothing inherently dangerous in recognizing religion as a factor in education. Under the impulse of that conclusion a conference of representatives of Shintoism, Buddhism, and Christianity was assembled, at the invitation of these members of the Imperial Cabinet, to meet in Tokyo, February 24, 1912. There were present 15 Shintoists, 50 Buddhists and 7 Christians, besides the Vice-Minister of Home Affairs and the Minister of Education. The Vice-Minister of Home Affairs presided. These 72 representatives unanimously expressed the hope that the government will respect religion, will promote harmonious relations of the state religions and education, and utilize them for the development of the nation. Count Inoaye

had declared publicly that the morals of the students in government colleges were inferior to those of students in Christian schools. It is generally understood in Japan that this conference constitutes a recognition on the part of the Japanese Government that religion should have a place in the educational system of the empire in order to promote the moral development of the nation.* The significant and far-reaching nature of this recognition is easy to comprehend and is a most gratifying manifestation of the influence of the spirit and method of missionary educational institutions.

Students who have gone out from the mission schools have exerted an influence out of all proportion to their numbers,† Dr. Pieters of Steele College, Nagasaki, reports that no less than 20,000 young men have received more or less instruction in Christian schools of Japan, with a possibility that this number may reach 25,000. Of these, 3,000 are graduates either of middle courses or of higher courses, or both.

The percentage of graduates of these Christian schools in the various callings is given as follows: In the ministry or some other form of Christian effort, 3%; teaching, 12%; Japanese officials, 5%; in various forms of business, 28%; military service, 1%; various other callings, 2%; 35% are still studying; 7% have died, and of the remaining 7% there is no information.‡

While the number of graduates sent out is small

* "The Christian Movement in Japan, 1910," pp. 159 ff.

† For permanent results of educational work, see Pieters' "Mission Problems in Japan," Chapter VI; also "Christian Movement in Japan, 1910," p. 160.

‡ For influence of Christian education upon Japanese, see address of Professor Clement, Edinburgh Missionary Conference Report, Vol. III, pp. 438-439.

compared with the whole student body of Japan,* in order to measure their influence we must take note of the positions which they hold and their influence in the country. It is an interesting fact that the military, the medical and the legal professions have been but slightly reënforced from these Christian schools. As far as business is concerned, they are more inclined to banking, and not a few are managers of banks and commercial companies, or occupy other positions of commercial influence. While only 117 have entered official and political life, a considerable number of these have risen to prominence. They hold important positions in city and *ken* offices, in postal and customs service; they are found, too, among the members of the Upper and Lower Houses of Parliament. They have also held positions as mayors, governors of states, and various posts in diplomatic service, from Minister downward.

The graduates of mission schools, however, have more especially distinguished themselves in those callings in which ideas rather than business or official activities hold prominent place. When we remember that the difference between Old Japan and New Japan is one of ideas, we are better able to understand the influence of these leaders. As all of these schools have put special emphasis upon English, the ideas which English literature conveys have taken hold of the student life. There is hardly a middle school in Japan that has not among its English teachers a graduate or graduates of a mission school, and there is not a mission school that has not sent many such men into the teaching profession. Some of the professors in the Imperial University received their earlier training in the mission schools.

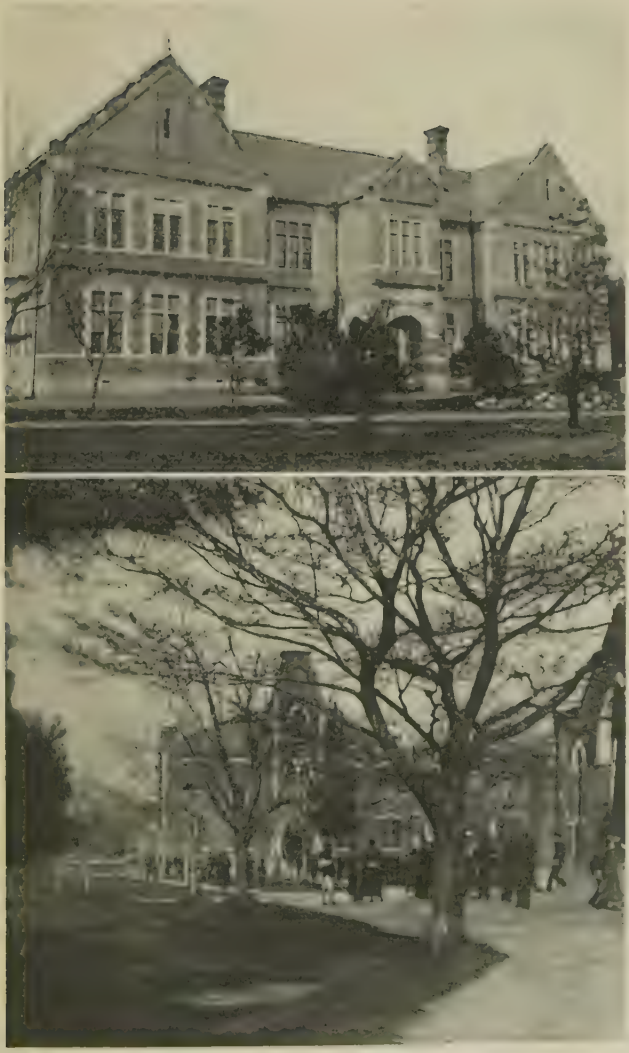
* For a list of Christian schools in Japan, see "The Christian Movement of Japan, 1913," pp. 718-734.

Periodical literature has afforded a large field for the graduates of mission schools to extend their influence in the realm of ideas. Magazine literature in Japan is due largely to the graduates of these schools. The pioneers in this line were Mr. Tokutomi Ichiro, with his "Kokumin no Tomo," Mr. Uemura Masahisa, with his "Nihon Hyoron," Messrs. Shimasaki, Togawa and Hirata, with the "Bungakkwai"—all distinguished examples. A number of the recent graduates of Christian schools have also gone into journalism. They are to be found either as editors-in-chief or as members of the staff of many of the leading journals of the Empire.

A splendid record in the field of authorship has been made by these and other graduates of Christian schools, such as Mr. Shimasaki Toson, the poet, Mr. Matsumura Kaiseki, the lecturer and historian, the late Dr. Onishi Iwao, eminent as an author on topics connected with education and psychology, and Mr. Tokutomi Kenjiro, the novelist. These men, with others, have led the way in creating a new literature for Japan, one that is fast familiarizing the whole nation with the best ideals of the West, and whose influence upon national thought and character is beyond calculation.

Nearly all of the women in Japan who are at all prominent in Christian work have been educated in mission schools, and many women, who, although not professing Christians, are recognized leaders in works of reform and benevolence, such as the Red Cross Society, the Temperance Movement, etc., have received their education at the hands of the missionaries.

Mention need scarcely be made of the tremendous and direct influence of mission colleges upon the growth of the Christian Church in Japan, in common



Buildings of Doshisha University, Kyoto, Japan

with other countries of the Orient. One is inclined to be disappointed in the fewness of the graduates who have entered directly the so-called Christian professions. But a glance over the wide-reaching influence of these graduates in the empire is reassuring in the extreme. The new civilization has been vitalized with spiritual ideas and the ideals of the country have been exalted to such a degree that the new emperor has adopted "Righteousness" as the watchword of his reign. All of this we have a right to claim had its birth in Christian education.

During the past century missionary education has been begun with aggressive force in Turkey, Persia, Egypt, India, China, Japan and Africa.* In the meantime there have come to each one of these countries sweeping changes affecting almost every feature of human life. Educational systems have been revolutionized and put in large part upon a modern basis; the printing press is in full operation, producing in the vernacular a wide range of permanent and periodical literature; new industries have sprung up and are flourishing; modern medicine has been accepted and is rapidly becoming naturalized; new treaty relations have been established between these nations and the Christian nations of America and Europe, and new, modern methods of constitutional and orderly government are being wrought out, or have been firmly established.

Upon the other hand, in Afghanistan, Tibet, all north Africa west of Egypt, Bokhara, and other countries that might be named, in which missions have obtained little or no foothold, and where modern learning is practically unknown, we find almost no advance

* For missions and national evolution, see Dennis' "The Modern Call of Missions," Chapter III.

in the arts of modern civilization, no free printing presses and general literature, no hospitals for the masses, no new relations, or desire for them, with Western nations, no modern methods of government nor endeavor for reforms.

No one would claim that all these sweeping and beneficent changes have been produced by missionary schools alone. We are well aware that many other agencies have been at work arousing the intellects and the aspirations of these peoples, leading them to adopt new measures of advance and reform. At the same time we are face to face with the fact that, in each instance, the operation of these other forces and agencies was not manifest until after the entrance of Christian education, while many, if not most, of them can be traced directly to the missionary school. Out of this line of missionary endeavor have come mighty and fundamental changes that are reshaping nations.

CHAPTER VIII

OPPORTUNITIES AND QUALIFICATIONS OF THE EDUCATIONAL MISSIONARY

Before closing our discussion of the theme of this book, it is fitting that we glance across the entire field of educational missionary work in the effort to appreciate the marvelous opportunities which it presents in this day. We shall necessarily cover some ground that has been gone over already, but it will be from this distinct viewpoint.

First of all, it must be said, the Christian educator shares with all other Christian workers who are sent abroad in the great opportunities which are before the Church in mission lands. In considering the subject of educational missions, we must constantly remind ourselves that they are not separate from the other forms and departments of missionary work. We must not forget that purely secular education as such has little place in connection with the work of any of the regular missionary societies. Both abroad and at home the educational missionary is no less a missionary in every sense of the word than is the one who gives himself to the work of organizing and directing churches, or to any other form of missionary service. The qualifications required for the educational missionary, so far as religious experience, devotion and zeal are concerned, are the same as the qualifications desired in missionaries who go out to other distinct departments of the work.

It should be made clear that one can hardly expect, in this stage of missionary development, to confine himself to one department of work exclusively and say that he is sent to serve simply in that one line. Emergencies arise in every mission field requiring at times, for conserving the work, the transfer of missionaries from one department to another. Even at the present time a case is known to the writer in which a medical missionary who has received no special training in education or pedagogy is in charge of a school, having the whole superintending responsibility for its administration, and himself giving some lessons. These are emergency cases, but they illustrate the fact that every missionary in the field should regard himself as a "minute-man" or woman, ready to step into the breach whenever such occurs, in order to save the work from loss or, it may be, to save an institution from dissolution. The educational missionary may be called upon to take charge of evangelistic work, or, as has more frequently occurred in the past, the evangelistic missionary may be called from that work to take charge of an educational institution or to give himself almost exclusively to teaching.

Mission work is, however, approaching the period when it will admit of more definite specializing than was the case some years ago, and it is expected that in the future specialization will be more and more emphasized. In the earlier days the ordained missionary did much medical work, unskilled yet exceedingly helpful to people who had no other modern medical facilities. We do not expect this in these days, except possibly in the case of pioneer missionaries who are separated from the missionary physician; neither do we expect that the medical missionary will be drawn aside in any marked degree to fill vacancies in other departments. We have reason also

to expect that in the future, more than in the past, educational missionaries will be appointed to teaching positions in which they will meet with few interruptions by being called aside for wholly different work for any protracted period. It should also be stated that in the larger and better organized institutions there is a constant endeavor to have the work so specialized that one will not be asked to take responsibility for a department for which he has not been especially equipped.

At the same time a candidate for educational missionary work cannot expect to know definitely and for all time what he will be called upon to teach. He may begin his work in one department, and then pass over to another, possibly to meet certain exigencies that may arise; or it may be that the work which he first entered upon can later be taken by a trained native teacher; or for other reasons he may assume another line of instruction.

The fact is, the educational missionary is no less a missionary because he is an educator. He cannot consider his work as done when the school with which he is connected closes its doors for the day. Sometimes the secretary of a missionary society receives applications from young men and women desiring to take up educational work abroad, who ask questions somewhat as follows: "How long are the vacations and when do they come? Do I have Saturdays free? What are the hours of teaching each day? What subjects will I be expected to teach? What is the salary?" These inquiries give the impression that the applicant thinks of himself as hiring out, rather than entering upon missionary service. One cannot get away from the thought that vacations, days off and salary take a conspicuous place in his consideration of the call. It is of utmost importance that

the truly missionary character of the service be kept clearly in view.

There is no time in the life of an educational missionary while in the field when it can be said he is no longer bearing responsibility. Class-room work is only one of the phases of his life as a missionary. He cannot escape if he would—and if he is a true missionary would not if he could—his full share of responsibility for the character and moral training of his pupils and for the entire work of the mission. This responsibility runs through his vacation periods and cannot be laid aside. He is to be every inch and every moment a *missionary;* and all the opportunities which open out so marvelously to the missionary undertaking to-day are his opportunities.

This does not imply, of course, that special qualifications are not demanded in missionary educators. The quality of their work must be of a high order. The instruction they give must be exact, thorough and comprehensive. The writer calls to mind an American college graduate who went to China as a professor of mathematics in a government school. He soon discovered that there were students in his classes who knew more mathematics than he did, and he was forced to resign. So far as the writer knows, there are no easy places waiting to be occupied in the field of educational missions. No school or teacher can afford to lower the grade of scholarship in order to put emphasis upon religious teaching any more than to sacrifice Christian truth in the interests of scholarship.

The unprecedented intellectual awakening which is taking place among many of the great Asiatic nations, and in Africa as well, presents an opportunity which could not have been foreseen a half century ago. This

new life appears in a widely extended desire for a modern education upon the part of young men and women, accompanied by a national demand for men with the new learning for positions of responsibility and trust. It appears in far-reaching changes in the customs, laws and aspirations of the people, calling for still greater changes in educational facilities. We are not asked to consider whether or not the East shall have modern schools; in fact it will make little difference where we stand upon this question. The East will have a modern education for her youth, and the only question for us to consider is the extent to which we may contribute to make that education Christian.

A system of godless education, widely extended throughout the non-Christian world, would be a menace to America and Europe, putting in jeopardy our own boasted Christian civilization. Education, without character, would be a curse to any nation, and intellectual strength combined with depressed morals could lead only to ruin. The chief call, therefore, is no longer one for pioneer educational work, but for the large development of great enterprises already launched. The East will have educated leaders and to us is the task committed of seeing that those leaders are Christian.

Turkey to-day is passing through a revolutionary period which is not by any means primarily political. The defeat of the Turkish forces by the Balkan Allies has brought consternation not only to the Mohammedans in Turkey itself, but to the Mohammedans of the world. Islam has dreamed of the day when the Sultan of Turkey would sit upon the throne of the nations and the whole world would be under a Mohammedan government. That dream is now shattered by the defeat of the great Padisha at the hands

of four little Allies. Many leading Mohammedans are attributing that defeat to the fact that the government of Turkey has never given a welcome to modern education, and that consequently they have remained backward in their national development. Now that the Balkan War has ceased and Turkey is able to give attention to her internal development, we can well anticipate that she will at once begin to plan for a modern educational system. The Mohammedans are too astute not to see that one of the great reasons why they have been so easily defeated by Bulgaria is that Bulgaria, a generation ago, established an educational system that is widespread among all the Bulgarians within the country, while Turkey has remained unprogressive.

Turkey and Macedonia, with their 25,000,000 people, will call immediately for a great educational advance, offering boundless opportunities to the institutions already established and calling for the establishment of new ones. Albania is already demanding that a system of schools on a modern basis be established by the missionaries, Albanians themselves promising to render every assistance in their power in the development of the new education.

The government of India has for some years been turning its attention to the educational system for that great country, confident that the old system needs revision. Commissions have been appointed and investigations are now being made with a view to discovering a method of education that can be applied directly to all departments of life and to all classes, and suited to train the pupils for effective and constructive life among their own castes and in the communities to which they belong, as well as for official positions under the government. The development of this system calls for new effort on the part of the

The Canadian Mission College, Indore, India

Christian institutions that they lag not behind. It calls for more educational experts in every missionary institution of higher grade, and even in the village and intermediate schools.

The recent Continuation Committee Conference in Calcutta considered the subject of efficiency in the educational work and recommended that thoroughly equipped educationalists should be assigned to that department of missions. It also called for increasing the number of teachers, both foreign and Indian, so that their entire time need not be absorbed in purely desk work, but that they might have opportunity to come into close personal contact with the pupils and thus be able to influence them more fully than heretofore.*

Africa has never had native educational institutions of high grade. Emphasis has been placed there upon primary and intermediate schools, and, unlike the original educational system of India, the endeavor has been made to train the African in lines of industry which would fit him better to live at home. In some of the large centers higher educational institutions have been developed, but at the present time the missionaries and the government officials are recognizing that even there an over-stress has been placed upon classical learning. The call for the development of practical educational work throughout the African continent has become more and more marked, until to-day there is an inviting opportunity for young men and young women of ability to give themselves to the practical application of the best principles of modern education to the coming races and civilizations of the Dark Continent.

Ever since the reëstablishment of the government

* See section on Christian education in "Mission Problems and Policies in Asia."

of China, following the Boxer uprising, there has been a fixed purpose on the part of the Chinese leaders to put the entire educational system of the country upon a modern basis. It would be impossible to imagine China's turning back again to her old system, or lack of system, and throwing over Western learning. The call for expert educationalists is universal and incessant. Chinese officials are looking to the missionary leaders to aid them by furnishing models upon which they can base their own educational system. The educational expert in China is in constant demand for consultation with those who are responsible under the government for the national system. The field opening in China alone is limitless.

The call in Japan is in a measure passing, because of the large number of trained Japanese leaders who have taken and are now taking educational courses in the West and are thus becoming fitted to establish and direct their own school system.

As one looks over the whole East to-day, in its rapid development and advance, it is impossible to say from what country the call is most insistent and where it will most rapidly increase. We may rest assured that for the next generation there will probably not be responses enough from the Christian West to meet the demands of the developing East along the lines of expert educational leadership; and, for the development of character in the young men and young women of the East, it is imperative that those leaders should be aggressively and devotedly Christian.*

This demand throughout mission countries for education on a modern, scientific basis is opening doors of opportunity on all sides for Christian educators from the West not only in missionary institutions, but

* For need of efficient teachers throughout the East, see section on Christian education in "Mission Problems and Policies in Asia."

also in Government schools and colleges. In view of the determination of the East to have Western learning, and in view of previous experiences in connection with Japan, and, in a lesser measure, with China, it is to be assumed that there will come to the West an increasing number of calls for young men and young women to go out for service under the government in the organization of their systems of education and as specialists in various departments. Under the clause granting religious liberty in the constitution of China, and with the present favorable attitude of the Chinese officials toward Christianity, there is no reason to doubt that Christian teachers in government schools will be given every desirable liberty to teach Christianity to their pupils and to embody a degree of Christian instruction in the classroom. It is quite possible that a young man with the right missionary spirit would be able to accomplish much in the way of propagating Christianity by taking a position under the government in a government school, where constantly, by example as well as by precept, he would be able to impress upon his pupils the superiority of Christianity over the traditional religions of China.

While there have been few calls of this character coming from Mohammedans, yet there is every reason to believe that the awakening of the Mohammedan world by the recent events in the Balkans and about the Bosphorus will lead Moslems to turn to the West for experts to aid them in organizing their schools upon a modern foundation. This attitude will probably not be confined wholly to the Levant. We learn that the Moslems of India are planning to organize a modern university. It is hardly conceivable that Mohammedans in any country will be able to organize and adequately develop a modern university without securing expert assistance from the West. It is high

time, therefore, that Christian young men and young women now in training should prepare themselves to respond to these calls, which are already coming in considerable numbers, but which will necessarily increase in the near future.

The opportunity of the educational missionary today is greatly enhanced by the union movements in higher education, now so well under way in India, China, Japan and other countries. These movements have created an immediate demand for enlarged and better equipped faculties and have opened the way for a superior grade of instruction. There is no call for an enumeration of all of these great union movements now actually consummated, or in process of consummation, which will immediately call for an advance in technical and special training. Two or three examples, however, may be mentioned. The North China Educational Union, which centers in Peking, has under its direction a theological school, an arts college for young men, also an arts college for young women, a medical school for men and a medical school for women, and has in contemplation a training school for women to be pastors' assistants and special workers among women in China. In this union, in all its departments, there are six or seven different societies and organizations. It has been in operation for some time, but is just now in process of making radical changes in the line of advance. In the city of Foochow, China, a plan is in contemplation and is beginning to be put into operation for a union theological school, a union kindergarten training school, a union arts college, and a union medical school for the training of men. A union university, already well under way, in the city of Nanking, is referred to more in detail under Appendix C. The

Doshisha, in Japan, while not a regularly organized union institution, has men of different denominations upon its board of managers, receives students from all denominations in Japan, and has upon its faculty teachers from various missions. Its aim and purpose are to serve as a union institution for Japan.

In addition to these are the still larger union Christian universities, now under contemplation, for China, Japan and India, requiring men and women of the highest training. Even in the present stage of development, an adequate supply of competent teachers cannot be obtained for the union institutions in mission lands, and it is safe to say that the call will be more than doubled in the next few years.

Another aspect of the present day opportunity before the missionary educator is presented by the development now called for in special lines of instruction. The new educational conditions in the East are demanding that particular attention should now be directed to certain departments of college education, such as pedagogy, economics, sociology and English language and literature.

A second line of instruction calling for emphasis under the developing educational conditions of the East is the work in normal schools. Those who are to lead in the educational system of any country must lead through the organization of schools which shall train experts to serve not only as teachers but as organizers and managers of school systems. There is probably no department of education to-day which should receive more emphasis throughout the entire mission field than that of normal training, and none calling more loudly for expert leadership.

Another special opportunity before educational mis-

sions is to be found in industrial training. The nations of Asia and Africa are turning their attention toward an education that will be practical and will aid in building up all classes of society and increasing industrial and commercial values. Many missionaries in the near future will be called for to train these nations in various industries, including agriculture.

Growing out of that same tendency is the present development of technical schools, upon which the governments themselves are putting special emphasis. Technical training will undoubtedly have a large place in the contemplated Christian universities now under consideration for China and Japan, and some of the union institutions, such as the Union College of Nanking, are including technical education. The development in these various departments will call for specialists in probably every phase of technical training, either under the managers of the Christian institutions, or under the government.

Theological education has not kept pace with the development of other departments of education in connection with missionary institutions. It is only within the last few years that the missionary societies have been waking up to the fact that in the training of the young men who are to be the recognized leaders of the church in the East they have not put the emphasis upon a well-developed educational system that has been put upon other departments. The organization in union theological schools has grown out of the consciousness on the part of the missionaries that there must be better training for the native preacher and pastor and for the organizer and manager in the Native Church than has hitherto been afforded. These union institutions are rapidly multiplying, and will continue to multiply, thus diminishing

STUDENTS OF UNION THEOLOGICAL SCHOOL, 1913, FOOCHOW, CHINA

the number of theological training schools while increasing their efficiency and force. These already are calling for men of the widest theological training to cover every department of that special education.

The same emphasis is not put in these training schools upon Hebrew and Greek that our American institutions place upon these languages, but larger emphasis is necessarily placed upon the study and interpretation of the Bible, upon the fundamentals of Christian doctrine, upon the history of the Christian Church, upon the social and religious conditions of the country in which the institution is established, and upon the particular phases of the Gospel message that are best suited to meet the immediate requirements of the people. The bright, inquiring, penetrating Oriental mind must be satisfied, and fed, and led, and made to grasp the great fundamentals of Christianity as contained in the Bible, as lived and taught by Jesus Christ and the Apostles, and as handed down to the Christian Church for all time.

There is a larger variety now than ever before in the kinds of teaching positions for which workers are in demand. The range covers all grades from kindergarten to post-graduate, both general and technical instruction, and all manner of subjects. An indication of the demand for teachers and professors of widely varying educational equipment in mission colleges may be found in the latest list, published by the Student Volunteer Movement, of positions, as reported to them by the various North American Mission Boards, for which workers were then required. During the last five years, the missionary societies have appealed through the Student Volunteer Movement for the following different kinds of workers:

MEN

Engineers—Civil, mechanical, electrical, sanitary, mining.

Teachers—English, French, German, music, mathematics, agriculture, chemistry, biology, physics, philosophy, accounting and commerce, manual training, economics, history.

Athletes—To develop out-of-door sports.

Physical Directors—Gymnasium work.

Architects and *Supervising Builders.*

Physicians and *Surgeons*—To serve in hospitals and to itinerate and to teach.

Business Managers—For mission stations and colleges.

Stenographers—To serve as private secretaries and to teach stenography and commercial subjects.

Printers—As superintendents and foremen of mission presses.

Ordained Preachers—To serve as evangelists, to organize native churches, to teach in theological seminaries, and to preach to English-speaking congregations.

WOMEN

Physicians and *Surgeons*—To serve in hospitals and to itinerate.

Nurses—To train native workers where hospitals are established or to begin work under primitive conditions.

Kindergartners.

Bible Teachers and *Evangelists*—To lead training classes of native women; to visit in the homes and zenanas; to teach Bible in girls' schools, and to itinerate among villages.

Stenographers.

Teachers—General subjects (in the primary, intermediate and advanced grades, requiring college or normal training), biology, mathematics, music.

Physical Directors.

Superintendents—To have charge of orphanages and student hostels.

The foregoing list includes certain lines of work connected with educational missions which have not been discussed in this volume. A word might be said about the business managers of colleges. A few positions of this kind are open which call for business capacity and talent rather than for marked excellence in academic standing. Some missionary societies are sending out young college men who have a special capacity for business, to act as treasurers and business managers of colleges, under the presidents. There is a vast deal of accounting to be done in connection with a college that has in all its departments several hundred students and a faculty of from twenty to fifty. This accounting includes the collection of fees, tuition, etc., from the students, the payment of salaries, looking after buildings, the purchase of supplies, and even the construction of new buildings, and an endless number of details which must be looked after by some competent person, and, in most instances, by one who represents the home administrators.

One who occupies this position may also, and should, if possible, be a teacher, meeting students occasionally in the classroom so as to bring himself into touch with them, thus enabling him to exercise personal influence over them and to be recognized as on the staff of the college. Many of the Christian colleges have such a man on their faculties or are looking for one. This opens a position for those who are disinclined to take a theological course to enter regular missionary work and who do not feel called upon to give their entire life to teaching, but whose inclination is rather to lines of business. To such, a large field of service is here open and one that can be made as distinctly missionary as any other. One who is preparing himself for this service

would greatly increase his usefulness by having some practical knowledge of architecture, drawing and building construction, and he certainly would need to be a master of bookkeeping and accounting.

In view of this great variety of demands now presented by educational missions, few students need feel that their special abilities and training would not be of real value on the mission field. If they are in any doubt on the question they should consult the office of the Student Volunteer Movement regarding the educational positions abroad for which, at the time, candidates are being sought.

There is one question which has doubtless arisen again and again in the reader's mind and to which, before this discussion of educational missions is closed, an answer should be given, viz., What qualifications should one possess to become a successful educational missionary? Some of these requirements have already been referred to indirectly, but at this point we shall attempt to sum up the principal qualifications which are sought for by missionary societies and by boards of control of Christian colleges in the East as they are looking for teachers.*

(1) Religious Qualifications. As the missionary societies have opened educational work in the East for the purpose of propagating Christianity and making it self-supporting, self-directing and self-perpetuating throughout all the countries in which this work has

* For the training of educational missionaries, see Edinburgh Missionary Conference Report, Vol. III, pp. 317-330; see also section on Christian education in "Mission Problems and Policies in Asia."

For qualifications required in educational missionaries, see *The East and the West*, January, 1910.

See also "The Student Missionary Appeal," pp. 475-478; "The Call, Qualifications and Preparation of Missionary Candidates"; Edinburgh Missionary Conference Report, Vol. III, pp. 259-266, and Vol. V; Second Annual Report of the Board of Missionary Preparation; Brown's "The Foreign Missionary," Chapter IV.

been begun, it is conclusive that the one who is sent out as a teacher in a mission institution, or in a college which has grown out of missionary work, should be a Christian. And he should be not simply a Christian who allows himself to be called by that name, but one who believes sincerely in the obligation of all Christians to carry that religion to the entire world and to give every man and woman of the non-Christian world a fair knowledge of what Christianity is and an adequate opportunity to accept Jesus Christ as Redeemer and Lord. Moreover, not only should every teacher going into a mission school have this belief firmly fixed in his own mind and heart, but he should, at the same time, be well trained in the fundamental principles of his religion. This does not mean that he must have taken a full theological course, but it does mean that he must know his Bible and believe in it and be able intelligently and consistently to teach it to the youth of the East.*

(2) Moral Character. It is further evident that every teacher sent out to a mission school should be a person of the highest moral character, one who in the face of temptation stands unbending, and who, in his words and in his bearing, in his relations to the students and in his contact with the faculty, and in all of his life before the people, shall give only one impression, namely that of a man of the highest Christian character and integrity. It is easier in the East to say things and do things that will bring reflection upon one's religious profession than it is in the West. In some respects, and justly so, the East is more critical in its observation, and makes the highest demands of those, especially Westerners, who profess

* For Bible study in preparation, see "Students and the Modern Missionary Crusade," p. 585.
See also Zwenner's "The Message and the Man."

to be followers of Jesus Christ. The East has already learned well in its own religious experience that it is an easy thing to make a profession with the lips which is denied by the life. The teacher, while he may be able to teach Christianity to his pupils from the Bible, may by a single act so nullify his teaching that his life will become a positive influence for evil, leading his pupils to believe that Christianity, like some of the Oriental religions, consists primarily in a form or a creed, and does not necessarily permeate the life of the one who professes it. Too much emphasis cannot be laid upon this point, that the teacher in a Christian college or university or school in the East must stand four-square in his moral character.

(3) Physical Equipment. One who enters upon teaching work should have a good physique. It is not customary to require in all cases so thorough and complete a physical examination of one who is going out for a term of three years as is required by the missionary societies for a life appointment. Yet there are some missionary boards who demand the same examination. It would be an injustice to young men or young women with radical physical defects to plunge them into unfavorable conditions where those defects might be greatly developed and where their health might be seriously and permanently impaired. No one can do his best work and exert his widest influence who is not physically strong, and this will be especially true of the young men and women who are to work among the students, where they will be looked to as physical leaders, often as athletic experts. Any young man or woman, East or West, can exert a wider influence, everything else being equal, if the appearance of a perfect physique is presented, with ability to enter with zest into the physical life of the students.

Anyone, therefore, who is looking to educational work abroad should see that his body is properly trained and that he has a physique that will stand him well in the midst of unfavorable physical conditions, presented by climate and by Oriental surroundings, so that he may complete his term of service without physical impairment and exert his widest influence. To one who is physically strong the East presents no terrors. There is no reason why the American or Englishman cannot maintain perfect health in the tropics and in Oriental countries, if he obeys the ordinary laws and rules of health; but he should be physically sound to start with.

(4) Intellectual Qualifications. Mention has been made of the necessity of a thorough preparation in the lines of instruction which the educational missionary is to undertake. No degree of mastery of these special subjects is superlative. But the Western teacher contemplating work in the East should have, in addition to his specialized equipment, a broad general training. It is impossible for such a teacher to confine himself wholly to his specialty, for he will be called upon repeatedly for an opinion at least, if not for authoritative information, on subjects which are outside his special line. The more all-around education a man or a woman has, and the better he has himself in hand intellectually, the wider will be the influence of his work abroad.

While this is true of the general culture of the candidate for educational mission work, there are two special lines along which every such candidate should seek to be informed, if not specially instructed. One of these lines is sociological and economic. No teacher can go into the East without being plunged at once into the midst of a reorganizing society, of which he becomes a part. The better he can under-

stand the laws of society, and the more fully he is equipped on questions of economics and of modern government, the better he will be able to help his students in their debates, as well as in private conversation, even though he may not be given teaching in any one of these departments. The other line of preparation which is vastly important for every prospective educational missionary, no matter what his specialized equipment may be, is a sound training in the science of teaching. The recent developments in pedagogy cannot be ignored by one who plans to give an appreciable part of his life to teaching Oriental students.

Increasingly the Mission Boards are laying stress upon the ability to teach and are advocating to candidates for educational missionary work either special pedagogical training or actual experience in teaching, or both. It is, therefore, important that prospective educational missionaries should get into touch early with their Mission Boards with reference to their preparation. They should also familiarize themselves with Volume V of the Report of the Edinburgh Missionary Conference, which deals with the "Preparation of Missionaries."

(5) Social and Temperamental. More than in earlier days the missionary societies seek to satisfy themselves regarding the social and temperamental fitness of candidates. This is partly because of certain painful experiences in the past and partly because of changed conditions on the mission field. In most countries the work and relationships of missionaries to-day require that they possess in some degree gifts of a social kind. This does not mean that only young men and women of social standing are sought for, but that all appointees should be persons of good manners and a certain innate refinement. Some can-

Boys' School, Teheran, Persia

didates are not accepted because they are lacking temperamentally. Here again no fixed standards are possible, but Mission Boards are most solicitous that in such matters as patience, humility and coöperativeness their missionaries should be qualified to enter successfully into the exacting and often complex relationships of their future work. And in all of this the requirements are fully as great in the case of the educational missionary as of any other.

Special mention must be made of the supreme necessity in an educator of self-control. The Asiatic looks upon an exhibition of temper not only as a loss of dignity, but almost as an unpardonable sin.* There are few acts forbidden by the Decalogue that would not be regarded by Eastern people of education and refinement as of secondary importance compared with the loss of temper. For a teacher to exhibit such a weakness in the presence of his pupils would militate tremendously against his influence, and, if repeated, would probably negative all of his other qualifications, however choice they might be. Any young man or woman who cannot keep his temper to himself, even in the face of most trying provocation, should not seek work in the foreign field. A missionary should always have good command of himself, and so be able to secure and hold the respect and confidence of all who know him.

(6) Some General Qualifications. In addition to the qualifications already named, there are others which, though difficult to tabulate, are vastly important. It is conceivable that one might be a successful teacher in an institution of the West and yet make a failure among Oriental students, but perhaps the reverse is as liable to be true. It depends upon

* On missionary and temper, see *The East and the West*, for April, 1913, p. 179.

the nature of the deficiency which produces the failure. Administrators of educational institutions, including all grades, are practically agreed that the question of discipline assumes much less importance among Oriental students than among Western students. The Eastern student is more accustomed to reverence and respect and obey his teacher than the student of the West. He is less given to cutting up pranks and seems less eager to escape the duties of the classroom and of the school. On the other hand, there are difficulties that are more subtle and hard to discover and correct among Eastern students by way of discipline and moral control than we find in the West. The Indian student, for instance, is more emotional, meditative, and perhaps more illogical than the student of the West. He is less influenced by a syllogism than by an illustration. Indian philosophy calls for protracted meditation and introspection, and it is in this atmosphere that the Indian student has come to the school age. He shrinks from violence, from boisterousness, and is won by the gentle voice, by the quiet action indicating reserve strength, and by every mark of sympathy which he may see in his teacher. The one who will come closest to Indian students is the one who from the beginning has a deep, earnest affection for them and who from the bottom of his heart longs to render them a service that will appear in stable character, in balanced intellectual development, and finally in the form of the full stature of a completed manhood and womanhood.

The Japanese and Chinese students are more intensely practical than the Indian, with a possible lack of originality, but with the capacity of imitation largely developed. In the late national advance in Japan and China the students have caught in an

unusual degree the spirit of "liberty" as they term it, which has been interpreted in many instances into terms of license and lawlessness. Classroom strikes against instructors have not been by any means an unknown experience. Sometimes this opposition has been based on trivialities, sometimes upon questions affecting the fundamental character of the teacher or the foundation principles of the school. The uprisings of students against the administration of the school are becoming less frequent, and the students as well as the leaders in these countries are learning that true liberty must be accompanied by self-restraint and self-control. Both countries are seeking for an education that is practical, that will teach the student to do the things required by the country to enable it to advance along the lines laid out by their new constitutions. None of the dreamy, meditative character of the Indian appears in Japan and China. The teacher must be alert, up-to-date, ready to meet any new emergencies, expecting that his capacities will be put to the test at any moment.

The Moslem student presents a wholly different characteristic. He comes into a Christian school suspicious of everything that he finds. He expects that pressure will be brought to bear upon him to abandon his family religion and to accept baptism. He has come to school perchance under a silent protest, yet conscious of the fact that a modern education could be obtained in no other way, and so, driven by his desire for learning, he has come in spite of his misgivings. He is prejudiced against Christianity and almost hopelessly conservative with regard to religion. He has been taught through a series of generations that there is no place for thought in religion. Under the Mohammedan régime, for a Moslem to raise questions

in regard to his faith is to put himself under suspicion, and to continue to question the teachings of the Koran or the customs of Mohammedanism would be, at least under the old order, to put himself wholly under the ban and even to imperil his life.*

Such a student needs to be approached sympathetically and gently and to be given at the first the assurance that no violence is to be done to his religion, that he is to be given every opportunity to investigate and to come to his own decisions, with liberty and without undue pressure. Just as soon as his suspicions are allayed there is no more attractive and eager student than the Moslem.

From all the foregoing it will be apparent that the educational missionary needs to bring to his work tact, adaptability, sympathy, patience, kindliness, a belief in his students and an affectionate interest in them. Qualities such as these are what count supremely in the last analysis.

In conclusion let no one think that it is an easy task to teach the young men and young women of Asiatic countries, upon whom we of the West, assuming our own intellectual and social superiority, have been somewhat accustomed in the past to look down. If one enters upon educational work from that point of view, he is not only doomed to disappointment himself but he cannot fail to be a disappointment to his pupils, as well as to those who engaged him for the service. The student in the East is not one whit less acute and alert intellectually than the student in the West. While the recognition of this fact calls

* For a story illustrating this point, see Dwight's "A Muslim Sir Galahad."

on the one hand for humility, on the other it makes a demand for the highest gifts and training. There are places, as we have pointed out, in the mission educational system for men and women not of the highest intellectual caliber or attainment; nevertheless, those who aspire to the largest and most influential positions cannot hope to command those high places save by their ability and achievement, as well as by their devotion.

These pages have sought to set forth the great and alluring task of the educational missionary. And how strategically important the task is, when one remembers that the most effective and the really permanent factor in the development of the national life and of the Church as well, in the various mission countries, is not the foreigner, but the man and woman of the soil. We must decrease; they must increase. As the foreign-supported foreigner withdraws to the background in any country, the trained native comes forward, bringing with him his own support and backing. And when at last the foreigners have completely withdrawn, and the country as a foreign mission country is no longer entered upon the records of any missionary society, there will remain in their places a vastly greater body of trained native leaders whose support is obtained wholly from the strong, aggressive, self-perpetuating native Christian communities. Hence the commanding place that missionary education holds in bringing about the complete evangelization of any country, when the foreign missionary shall retire and the whole Church shall be aggressively active under its own able leadership. In this way missionary educators are multiplying their own lives, some thirty, some sixty and some a hundred fold.

There is one aspect of this opportunity greatly to

multiply one's life that calls for a word of special emphasis. The educational missionary is in a peculiar position to foster the missionary spirit among students and to further judiciously the organized efforts in which it expresses itself. The fundamental principles of the movements in Christian countries for securing recruits for the foreign work can and should be applied with no less force to Asiatic students to lead them to devote their talent and their lives to promoting Christianity among the multitudes about them. Already in some of the countries of the Orient a Student Volunteer Movement is under headway, but the ripeness of the harvest fields requires that it be strongly developed.

The demands upon the educational missionary are great indeed and their exactions severe. But how rich are the possibilities. To have the opportunity day in and day out, from the vantage point of his highly respected calling, to come into personal relation with the young men and women that are to mould great civilizations to-morrow, to touch their lives in the classroom, on the campus, in his home, in their rooms, to build up in them strong Christian character and to send them out equipped, alert and eager to serve their people and to bring in the Kingdom of God—where will the aspirations of an ambitious student meet a loftier or more rewarding service than this?

For men and women qualified for the work which this volume has described and commanded by a passion for expanding the Kingdom of our Lord, great fields of service are waiting, and still wider areas are opening day by day. From all parts of the world the call comes with increasing emphasis and volume to the missionary societies of the West, and it is here

passed on to the students of Europe and America in the form of a challenge and a test of their devotion to Him who gave Himself and all that He had for the redemption of men.

THE END

APPENDIX A.

GENERAL STATISTICS OF EDUCATIONAL MISSIONS (From the "World Atlas of Christian Missions").

COUNTRIES	Universities and Colleges		Theological and Normal Schools and Training Classes		Boarding and High Schools		Industrial Training Institutions and Classes		Elementary and Village Schools		Kindergartens	
	Inst.	Students	Inst. and Classes	Students	Inst.	Pupils	Inst. and Classes	Pupils	Schools	Pupils	Schools and Classes	Pupils
JAPAN (with Formosa)	7	494	32	619	70	11,917	6	191	98	6,582	32	1,802
KOREA	1	23	10	860	36	2,609	.....	.....	802	19,077	.....	.....
CHINESE EMPIRE	18	919	129	2,544	438	20,866	5	160	2,538	55,097	13	367
SIAM AND FRENCH INDO-CHINA	.....	.....	3	55	8	818	.....	.....	29	843	.....	.....
BRITISH MALAYSIA	.....	.....	2	13	17	3,730	.....	.....	25	1,604	.....	.....
DUTCH EAST INDIES	.....	.....	12	413	2	45	6	59	1,031	60,294	.....	.....
PHILIPPINE ISLANDS	.....	.....	6	254	2	29	2	642	11	321	.....	.....
AUSTRALIA (Aborigines and Chinese)	.....	.....	.....	.....	1	20	4	90	19	735	.....	.....
NEW ZEALAND (Maoris)	.....	.....	1	.....	2	27	.....	.....	1	.....	.....	.....
MELANESIA (except Dutch New Guinea)	.....	.....	2	91	6	376	1	78	911	24,674	.....	.....
MICRONESIA	.....	.....	.....	.....	3	204	.....	.....	96	1,886	.....	.....
POLYNESIA (except Hawaiian Islands)	.....	.....	3	249	14	1,137	3	18	1,511	42,181	.....	.....
INDIA	37	4,982	141	3,755	576	77,400	148	8,999	11,503	361,726	27	972
CEYLON	3	15	7	68	44	4,807	6	534	871	62,990	.....	.....
PERSIA	.....	.....	1	1	14	1,362	.....	.....	109	2,889	.....	.....
TURKISH EMPIRE (except Syria and Palestine)	9	1,022	6	58	55	4,496	1	.....	306	20,499	8	357
SYRIA AND PALESTINE	2	397	5	115	30	2,088	2	91	255	13,122	1	66
BULGARIA	1	80	1	1	2	111	1	30	10	320	1	130

NORTH-EAST AFRICA (Egypt to Somaliland)	1	155	2	23	30	5,645	3	59	226	13,478	.....	.....
NORTH-WEST AFRICA (Tripoli to Morocco)	.....	.....	.....	.....	.....	.....	5	63	.....	.....	2	100
WESTERN AFRICA (Senegal to Nigeria)	3	24	18	381	71	4,074	13	718	903	46,185	15	727
SOUTH-WEST AFRICA (Kamerun to German South-West Africa)	.....	.....	11	335	29	1,646	8	171	1,353	45,719	1	25
SOUTH AFRICA (To British Union with Basutoland and Swaziland)	.....	.....	41	964	43	5,433	16	1,137	3,029	168,213	1	19
SOUTHERN CENTRAL AFRICA (Five British Protectorates)	.....	.....	9	392	41	2,392	10	1,218	1,210	70,327	.....	.....
EAST AFRICA (Portuguese, German, British)	.....	.....	22	339	22	995	14	73	715	61,160	1	20
MADAGASCAR AND MAURITIUS	1	10	13	313	16	2,094	1	46	835	42,114	.....	.....
CAPE VERDE AND MADEIRA ISLANDS	.....	.....	.....	.....	.....	.....	.....	.....	4	127	.....	.....
ARGENTINE REPUBLIC	.....	.....	1	9	3	124	.....	.....	30	6,329	.....	.....
CHILE	.....	.....	3	12	8	1,600	.....	.....	13	516	.....	.....
URUGUAY	.....	.....	.....	.....	2	250	.....	.....	.....	.....	.....	.....
PARAGUAY	.....	.....	5	63	2	293	2	34	3	98	.....	.....
BRAZIL	3	507	4	19	8	716	2	340	59	2,060	.....	.....
BOLIVIA	.....	.....	1	3	2	220	.....	.....	.....	.....	.....	.....
PERU	.....	.....	1	37	4	107	.....	.....	7	292	.....	.....
ECUADOR	.....	.....	.....	.....	.....	.....	.....	.....	1	12	.....	.....
DUTCH GUIANA	.....	.....	1	10	.....	.....	.....	.....	32	3,319	.....	.....
BRITISH GUIANA	.....	.....	2	5	.....	.....	.....	.....	141	17,568	.....	.....
VENEZUELA	.....	.....	.....	.....	.....	.....	.....	.....	1	15	.....	.....
COLOMBIA	.....	.....	.....	.....	4	181	.....	.....	.....	.....	.....	.....
CENTRAL AMERICA, INCLUDING PANAMA	.....	.....	2	.....	1	65	.....	.....	28	1,757	.....	.....
MEXICO	.....	.....	6	66	24	4,042	.....	.....	139	7,640	.....	.....
LESSER ANTILLES	.....	.....	3	33	9	605	.....	.....	418	52,598	.....	.....

APPENDIX A.—Continued.

Countries	Universities and Colleges		Theological and Normal Schools and Training Classes		Boarding and High Schools		Industrial Training Institutions and Classes		Elementary and Village Schools		Kindergartens	
	Inst.	Students	Inst. and Classes	Students	Inst.	Pupils	Inst. and Classes	Pupils	Schools	Pupils	Schools and Classes	Pupils
Porto Rico	.....	.....	2	8	7	25	.....	.....	19	1,721	.....	.....
Haiti and Santo Domingo	.....	.....	.....	.....	1	101	.....	.....	18	851	.....	.....
Jamaica	.....	.....	4	44	10	725	.....	.....	503	56,218	.....	.....
Cuba	.....	.....	2	3	4	354	.....	.....	27	1,321	.....	.....
Bahama Islands	.....	.....	.....	.....	5	199	.....	.....	30	1,500	.....	.....
United States of America, Including Alaska (Indians and Eskimos)	.....	.....	1	130	29	1,654	4	.....	41	1,046	.....	.....
United States of America, Except Hawaiian Islands (Asiatic Immigrants)	.....	.....	1	360	.....	.....	.....	.....	55	3,172	2	20
Hawaiian Islands (Hawaiians and Asiatic Immigrants)	.....	.....	3	76	9	450	.....	.....	8	.....	11	992
Canada and the Labrador (Indians and Eskimos)	.....	.....	.....	.....	10	415	5	465	117	3,263	.....	.....
Canada (Asiatic Immigrants)	.....	.....	1	20	.....	.....	1	18	2	.....	.....	.....
Greenland	.....	.....	1	.....	.....	.....	.....	.....	22	1,060	.....	.....
Jews in all the World	.....	.....	1	20	.....	.....	22	1058	70	5838	.....	.....

Total Under Instruction in Foreign Missionary Institutions: Universities and Colleges, 8,628; Theological and Normal Schools and Training Classes, 12,761; Boarding and High Schools, 166,447; Industrial Training Institutions and Classes, 16,292; Elementary and Village Schools, 1,290,357; Kindergartens, 5,597; Medical Schools and Classes, 830; Schools and Classes for Nurses, 663; Orphanages, 20,383; Institutions for the Blind and for Deaf Mutes, 844. Grand Total for all Institutions, 1,522,802.

APPENDIX B

SOME WELL-KNOWN CHRISTIAN INSTITUTIONS IN MISSION COUNTRIES

The following list of higher institutions on the mission field makes no claim to be exhaustive. Doubtless some important institutions are omitted. Those named, however, are typical ones, and will serve to indicate the variety and the scope of Christian higher education on the mission field.

AFRICA

Amanzimtote Seminary and Union Normal School, Adams, South Africa.
Assiut College, Assiut, Egypt.
Native Training Institution, Healdtown, Cape Colony.
Kilnerton Training Institution, Kilnerton, Transvaal.
Lovedale Missionary Institution, Lovedale, South Africa.
The Paris Missions' Schools, Morija, Basutoland, South Africa.
Union Theological College, Impolweni, Natal, South Africa.
Fourah Bay College, Sierra Leone, West Africa. (Affiliated with University of Durham.)
Tiger Kloof Native Institution, Tiger Kloof, British Bechuanaland, South Africa.

CHINA

Canton Christian College, Canton.
Hackett Medical College for Women, Canton.
University Medical School, Canton.
Yale College in China, Collegiate and Medical School, Changsha.

Chengtu College, Chengtu.
West China Union University, Chengtu, Szechwan.
Anglo-Chinese College, Foochow.
Baldwin School of Theology, Foochow.
Foochow College, Foochow.
Foochow Theological Seminary, Foochow.
St. Mark's College, Foochow.
Woman's College of South China, Foochow.
Hangchow College, Hangchow.
Union College, Hangchow.
Griffith John College, Hankow.
Union Medical School, Hankow.
Hong Kong University, Hong Kong.
St. Paul's College, Hong Kong.
St. Stephen's College, Hong Kong.
William Nast College, Kiukiang.
University of Nanking, Nanking.
Trinity College, Ningpo.
Peking University, Peking.
Foochow Girls' College, Ponasang, Foochow.
St. John's University, Shanghai.
Shanghai Baptist College and Theological Seminary, Shanghai.
Boone University, Wuchang.
Wesley College, Wuchang.
Wuchang Union University, Wuchang.
North China Educational Union:
North China Union Lockhart Medical College, Peking.
North China Union Theological College, Peking.
North China Union Woman's College, Peking.
North China Union Woman's Medical College, Peking.
North China Union College of Liberal Arts, Tungchow, Peking.
Shantung Christian University, Shantung.
Union Medical College, Tsinan-fu.
Union Theological College, Tsingchow-fu.
College of Arts and Science, Wei-hsien.

INDIA

(Including Burma and Ceylon)

Theological Seminary, Ahmednagar (Bombay Presidency).
Ewing Christian College, Allahabad.

Ramsay College, Almora (United Provinces).
United Theological College, Bangalore.
Bareilly Theological Seminary, Bareilly (United Provinces).
Bankura College, Bengal.
Wilson College, Bombay.
Bethune College for Girls, Calcutta.
Bishop's College, Calcutta.
Church Missionary Society College, Calcutta.
London Missionary Society College (Bhowanipur), Calcutta.
The Scottish Churches College, Calcutta.
Theological Training School, Calcutta.
Christ Church College, Cawnpore.
St. Stephen's College, Delhi.
American Evangelical Lutheran College and Theological Seminary, Guntur.
Canadian Mission, Indore.
C. M. S. College, Kottayam (Travancore).
Forman Christian College, Lahore.
St. John Divinity College, Lahore.
Woodstock College, Landour (Punjab).
Isabella Thoburn College, Lucknow.
Reid Christian College, Lucknow.
Madras Christian College, Madras.
Theological College (S. P. G.), Madras.
Wesley College, Madras.
American College, Madura.
Findlay College, Mannargudi (Tanjore).
Hardwicke College and Theological Institution, Mysore.
Scott Christian College, Nagercoil.
Hislop College, Nagpur.
Nandyal Training College, Nandyal (Madras Presidency).
Sarah Tucker College, Palamcottah.
Theological Seminary, Pasumalai (Madras Presidency).
Ramapatam Theological Seminary, Ramapatam (Madras Presidency).
Theological Seminary, Saharanpur (Punjab).
Baptist Mission College, Serampore (Bengal Presidency).
S. P. G. College, Trichinopoly.
Arcot Theological Seminary, Vellore.
Voorhees College, Vellore (Madras Presidency).

BURMA

Wesleyan Theological Institution, Pakokku.
Burman Theological Seminary, Rangoon.
Karen Theological Seminary, Rangoon.
Rangoon Baptist College, Rangoon.

CEYLON

Wesley College, Colombo.
Richmond College and Theological Institution, Galle.
Central College, Jaffna.
Jaffna College, Jaffna.
Kingswood College, Kandy.
Trinity College, Kandy.

JAPAN

Kobe College for Girls, Kobe.
Kobe Theological School, Kobe.
Kwansei Gakuin, Collegiate and Theological Departments, Kobe.
Lambuth Memorial Bible Woman's Training School, Kobe.
Woman's Evangelistic School, Kobe.
Doshisha University, Collegiate and Theological Departments, Kyoto.
Anglo-Japanese College (Chinzei Gakuin), Nagasaki.
Girls' College (Kwassui Jo Gakko), Nagasaki.
North Japan College (Tohoku Gakuin), Collegiate and Theological Departments, Sendai.
Anglo-Japanese College (Aoyama Gakuin), Collegiate and Theological Departments, Tokyo.
Baptist Theological School, Tokyo.
Joshi Gakuin, Tokyo.
Philander Smith Biblical Institute, Tokyo.
School for Nurses, Tokyo.
St. Paul's University (Rikkyo Daigakku), Collegiate and Theological Departments, Tokyo.
Theological Seminary (Shingaku-sha), Tokyo.
Meiji Gakuin, Collegiate and Theological Departments, Yokohama.

KOREA

Theological Seminary of Korea, Union, Pyeng Yang.
Union Christian College and Academy, Pyeng Yang.
Severance Medical College, Seoul.
Union Methodist Theological Seminary, Seoul.

LEVANT

PERSIA

Urumia College and Theological School, Urumia.

SYRIA

English College, Jerusalem.
Gerard Institute, Sidon.
Syrian Protestant College, Beirut.

TURKEY

Central Turkey College, Aintab.
American College for Girls, Constantinople.
Robert College, Constantinople.
Euphrates College, Harpoot.
Theological Seminary, Harpoot.
Apostolic Institute, Konia.
Central Turkey College for Girls, Marash.
Central Turkey Theological Seminary, Marash.
Theological Seminary, Mardin.
Anatolia College, Marsovan.
Mission Theological Seminary, Marsovan.
Thessalonica Agricultural and Industrial Institute, Salonica.
Sivas Teachers' College, Sivas.
American Collegiate Institute, Smyrna.
International College, Smyrna.
St. Paul's Institute, Tarsus.
College for Boys, Van.

SOUTH AMERICA

BOLIVIA

American Institute, La Paz.

BRAZIL

Granberry College (with Pharmaceutical and Dental Departments), Juiz de Fora.
Rio College and Seminary, Rio.
Mackenzie College, Sao Paulo.

CHILE

American College, Concepcion.
Girls' College, Concepcion.
Institute Ingles, Santiago.
Santiago College, Santiago.

OTHER COUNTRIES

BAHAMAS

Queen's College, Nassau.

BULGARIA

Collegiate and Theological Institute, Samakov.

HAITI

Bird College, Port-au-Prince

MADAGASCAR

St. Paul's Theological College, Madagascar.

MEXICO

Colegio Internacional, Guadalajara.
Mexico City College and Theological Seminary, Mexico City.

PHILIPPINE ISLANDS

Silliman Institute, Dumaguete.
Ellinwood Theological Training School, Manila.

SIAM

Bangkok College, Bangkok.
Prince Royal College, Chieng Mai, Laos.

APPENDIX C

Detailed Information Regarding a Few Representative Institutions

Some detailed information is here offered in regard to a few of the institutions mentioned in the foregoing list. The colleges selected are fairly representative for their respective countries.

MACKENZIE COLLEGE, SAO PAULO, BRAZIL

The best known institution of learning in Latin America is Mackenzie College in Brazil. This college was incorporated by the Board of Regents of the University of the State of New York in 1890, for the purpose of extending and perpetuating Christian education begun by the Presbyterian Mission in South America twenty years before. It is the only institution of higher education of any character whatever in Brazil which is wholly independent of Government supervision and patronage. While a positively Christian college, it puts special emphasis on the scientific character of its courses, and endeavors to keep pace with educational methods and advance in the United States. It stands at the head of a graded system and aims at the production of men of high character and of recognized ability.

The courses of study are practically the same as those given by similar institutions in the United States and so need not be recorded here. More emphasis, however, is laid upon the Latin languages, which are so widely used in South America. Most of the students speak more than one language; some of them several.

The enrolment in all departments of the college in 1912 was 923, of which 479 were Brazilians, 165 Italians, 74 Portuguese, 54 Germans, 43 Americans, 39 English, 18 French, and

51 of other nationalities. Of this number 576 paid entire tuition, and 163 were received at reduced rates. In the Collegiate Department proper there were 240 students, 63 of whom were in the Engineering Course, 47 in the Commercial Course, and 130 in what is called the Maturity Course, corresponding to the regular Arts Course in America. The remaining 683 were in the Preparatory, Middle and Primary Departments of the school, all under the same general management.

SYRIAN PROTESTANT COLLEGE, BEIRUT, SYRIA

This college is a good example of the several American colleges of missionary origin established within the bounds of the Turkish empire. It began as a mission school and was opened as a college in 1866, the first class graduating in 1870. The School of Medicine was organized in 1867, the first class graduating in 1871; the first class in the School of Pharmacy graduated in 1875. The School of Commerce opened in 1900, the Nurses' Training School in 1905, the Teachers' Training Course in 1909, and the School of Dentistry in 1910.

The College occupies a noble site overlooking the Mediterranean in the city of Beirut. It has about forty acres of land in its grounds, upon which there are erected nineteen separate buildings. It was incorporated under the laws of the State of New York in 1863, with a supplementary act passed by the legislature in 1864. The corporate name is "The Trustees of the Syrian Protestant College." The government of the College is vested in the Board of Trustees, who are the ultimate authority in all affairs of the institution, and in the general Faculty, who are empowered by the Trustees to undertake the local management of the College, subject in all details to the authority of the Trustees.

In the earlier years of the College Arabic was the language of instruction in all departments, but this has been later changed to English, because of the increasingly large number of men attending the college from different nationalities speaking different tongues,

and because of the demand for a general knowledge of English from all classes of its students. The School of Arts and Sciences has had English as the basis of instruction since 1880 and the School of Medicine since 1887.

The various departments of the College have already been indicated, and for most of them the name is quite ample for the definition. The School of Arts and Sciences aims to give a liberal education in science, history, language and philosophy, leading to the degree of Bachelor of Arts at the end of a four years' course; it offers also advanced courses which lead to the degree of Master of Arts.

Students

Only men are admitted to any of the departments of the College. During the term 1911-12 there were in the college 895 students. Of these, 397 were in the Preparatory Department, 234 in the School of Arts and Sciences, 71 in the School of Commerce, 139 in the School of Medicine, 24 in the School of Pharmacy, 5 in the School of Dentistry, 25 in the Nurses' Training School. These students represent nearly every nationality in the Turkish empire, with a large number from Egypt and also from the Soudan, Russia and Cyprus, and from European Turkey, as well as from other European countries. During the last year or two the number of Mohammedans has greatly increased. The students represent practically every form of religious belief common in Turkey and Egypt, although all assemble on the same basis under the instruction of a Christian College where attendance at chapel and Bible study are required from all students.

At the present time the number of permanent pro-

fessors is 30, with a large number of teachers, tutors and instructors.

Curriculum

The curriculum of the college is organized to meet the conditions of the country and the requirements of the students primarily, as, for instance, in the languages taught regularly. English, Arabic, Turkish, French and modern Greek are taught, with short courses in Latin offered in the School of Arts and Sciences. These languages are taught not only to provide the student with a good knowledge of his own vernacular and the vernacular of others with whom he will necessarily work, but also to provide him with access to the wealth of material found in the literature which these languages represent. All Arabic-speaking students are required to take a thorough course of instruction in the Arabic language and literature. Turkish, being the official language of the empire, occupies an increasingly prominent place in the college curriculum. Greek is required of all students whose native language is Greek.

It will serve to indicate the scope of the instruction offered and give a hint as to the standing of the college if we glance at the courses of study in the School of Arts and Sciences.

Freshman Year

Required: English, Arabic, History, Physiology, Mathematics, including Plane and Solid Geometry, and the elements of Plane Trigonometry, Bible, Declamation, Physical Drill, *extending through the entire course.*

Elective: French, Turkish, Latin.

Sophomore Year

Required: English, Arabic, History, Mathematics, including Plane and Spherical Trigonometry, Physics, Bible (each student to have three languages).

Elective: French, Turkish, Latin, History, Mathematics, Botany.

Special Sophomore Course

Required: English, Physics, Chemistry, Botany, Zoölogy, Bible.

Elective: French, Turkish.

Junior Year

Required: History, including Creasy, History of the English Constitution, with lectures on the constitutional history of Turkey, Logic, Chemistry, including Inorganic and Modern Chemistry, Bible.

Elective: English Literature, Advanced Theme Writing, Arabic Rhetoric, Arabic Composition, French, Turkish, History of the Caliphate and the Philosophy of History, Economics, Mathematics, including Analytical Geometry, Drawing, Surveying, Physics, Zoölogy, Botany.

Senior Year

Required: Psychology, Ethics, Astronomy, Bible—expository lectures.

Elective: English Literature, Arabic Rhetoric, Arabic Composition, French, Turkish, History, Economics, Sociology, International Law, Education, Mathematics, including Differential and Integral Calculus, Astronomy, Geology, Physics, Analytical Chemistry, Organic Chemistry, Industrial Chemistry, Botany, Embryology.

(A sufficient number of electives may be chosen each term to make, with the required subjects, about twenty hours a week, two hours of laboratory or drawing being counted as one hour.)

Normal Course

Entrance requirements are the same for the Normal Course as for entrance to the freshman class of the School of Arts and Sciences. The first two years include the elements of school management, of psychology and of the history of education, Bible, rhetoricals and physical drill, four languages, ordinarily English, Arabic, Turkish and French, arithmetic, algebra and geometry, two terms of history and one each of nature study, physiology, and elementary physics. At the completion of these two years the preliminary normal certificate is given.

The advanced normal certificate is given after a third year, which includes higher courses in educational psychology, history of education and special method, Bible, rhetoricals, and physical drill, the regular sophomore courses in physics, trigonometry, history and botany, and one language, i. e., Turkish.

In these three years the student teaches under supervision in some school, and as far as possible he takes a class continuously for a term or part of a term, teaching six hours or less per week.

The student who has completed the three years and obtained the advanced normal certificate may enter the junior class and obtain the degree of B.A. in two years more or a total of five years. An important feature of this course is the requirement of Turkish which begins in the first year and is continued throughout the second and third years. He may also elect Turkish in Junior and Senior years. Special

emphasis is put upon Turkish in order to prepare the students to teach in the schools of Turkey.

The School of Commerce was opened in response to the continued demand for special training on the part of young men who intend to enter business life. The course plans to educate men in modern methods of business, with special consideration for the needs peculiar to Syria, Egypt and Turkey. Its aim is to fit students not only for subordinate posts but also and especially for more responsible positions that are opening as a result of the rapid commercial expansion of the Levant.

The course covers four years, the first two so planned as to fulfill the purpose of furnishing a thorough course in business training and laying at the same time a substantial foundation for more advanced work of those who wish to pursue the course. In the third and fourth years electives are offered, a certain minimum of work being required of all students.

For admission to this school practically the same requirements are necessary that are demanded for admission to the School of Arts and Sciences.

Without going into detail as to the four years' course, it is perhaps sufficient to say that language has an important place, with emphasis upon business methods, stenography, typewriting, penmanship, bookkeeping, commercial geography, theory of accounts, economics, business practice, business organization, materials of commerce, applied economics, sociology, local industries, auditing, international and maritime and commercial law, and the economic history of Europe in the nineteenth century.

The School of Medicine offers a full four years' course which does not differ materially from the course given in similar schools in Europe and the

United States. To be admitted, a student must be eighteen years of age. Admission is by examination, except that students who have satisfactorily completed the Junior or Special Sophomore year in the School of Arts and Sciences and graduates of special specified colleges, within five years of application, are admitted without examination. Students who take the medical course who have previously completed the Junior year in the School of Arts and Sciences or have had other preliminary education satisfactory for admission may become candidates for the degree of Doctor of Medicine in the University of the State of New York.

The curricula of the colleges in the interior of Turkey do not put the same emphasis upon language study and have not the same number of departments that belong to the Syrian Protestant College. Most of these institutions have only a School of Arts and Sciences, with a preparatory department. They offer less in the way of electives and do not put the same emphasis upon the English language, since their students are in a larger proportion from a single race. Many of the interior colleges desire to increase their faculty and enlarge the number of courses offered, but are prevented from doing so because of financial restrictions. However, in the places where they are located, they stand as the institutions of the highest learning and prepare efficiently their graduates for successful business and professional leadership. The new era in Turkey will call unquestionably for a large educational advance, particularly in commercial and practical industrial courses.

ASSIUT COLLEGE, EGYPT

The leading missionary institution in North Africa is Assiut College, which takes its name from the city in which it is located. The city, with a population of about 50,000, is situated in middle Egypt, on the west bank of the Nile, about 360 miles from the Mediterranean, on the site of the ancient Lycopolis. It occupies one of the most beautiful plains in the valley of the Nile.

The college began in 1865 in the form of a small school conducted in a donkey stable on a back street. In 1884 it entered its commodious buildings near the station, and in 1909 its site was enlarged by the purchase of grounds and the erection of four handsome buildings on the bank of the canal near the river. Its site now consists of about 27 acres of land: two acres in a palm grove at the edge of the city, and 25 acres adjoining the canal, where the main college buildings, recently constructed, are located, the latter being about a mile distant from the former site. On the new site are located a dormitory, Administration Hall, Science Hall, and Society Hall. The College is controlled by the mission of the United Presbyterian Church of North America, and its direction is delegated to an administrative faculty and an advisory board appointed by the local mission. Its property is held by the Mission Board.

Admission to the college is offered to all students upon equal terms, whatever their nationality or religion. Under the same administration there is also

a preparatory department covering a period of four years, with four years in the collegiate department.

The collegiate department covers the following topics: Arabic, extending throughout the whole course, from the beginning of the Preparatory course to graduation; English, with the same wide range; French, Religious Study, History, Arithmetic, Algebra, Geometry, Trigonometry, Astronomy, Physics, Chemistry, Botany, Zoölogy, Geography, Psychology, Economics, Logic, Pedagogy, Drawing and Music.

Special emphasis is put upon Arabic because it is the language of the people, and upon English because it is the language of the governing country and plays such a large part in the commerce of that section of the world. English is taught by English-speaking instructors. Much less emphasis is put upon French. Under the head of Religious Instruction is included study of the text of the Old and New Testaments, with studies in the life and teachings of Christ, and of the Apostle Paul, using the New Testament as a text-book.

Of the 258 graduates of the institution recorded, 61 have become teachers, 53 pastors, 27 have entered government service, 22 have been engaged as evangelists and preachers, 14 were continuing in theological studies and 14 taking other graduate work, 11 have become physicians, 13 are in mercantile business, 21 have died.

The total enrolment (1910) is about 900. Of the total number of pupils, over 800 are Egyptians, while the remainder are from Syria, the Soudan and other places.

The purpose of the college as set forth in its prospectus is to provide leaders for Egypt. It is the source of supply for almost the entire staff of instructors for Protestant schools in Egypt. Govern-

ment offices, post offices, the railway, telegraph and irrigation departments, banks and business corporations make numerous calls upon the college for officials of integrity. The purpose of the college is not simply to train up professional men but to produce honest, industrious and efficient citizens as artisans, agriculturists and business men. Emphasis, however, is laid upon preparing men to become preachers of the Gospel for Egypt and the Soudan.

UNION THEOLOGICAL COLLEGE, IMPOLWENI, NATAL, SOUTH AFRICA

This College was created by the union of the United Free Church of Scotland and the Mission of the American Board of Commissioners for Foreign Missions in the training of Zulu young men for the Christian ministry. The General Assembly of the Presbyterian Church of South Africa and the Congregational Union of South Africa have officially recommended the College to native candidates for the ministry in their respective churches. Other denominations and missions are free to join.

The College consists of two departments. In the higher, or Theological Department, the instruction is in English; in the lower, or Bible School, it is in Zulu. The lower department fits students for general Christian workers and pastors' assistants without expectation of ordination. The higher department is calculated to fit students for positions as pastors. In both departments the course of study covers three years, and in both the Bible holds a prominent place. The teachers share in Biblical instruction in both departments.

Without going into detail, it can be stated that Biblical study is more comprehensive than that pursued in a general Theological School in America or Europe, two hours each day being devoted to this subject. Church History is pursued throughout the three years, in both departments, beginning with the Apostolic Age, the development of the Church, following the Church down through the Middle Ages, the Refor-

mation, the rise of the denominations, and the growth of Christian Missions in the 19th century. The higher department has also a general historical course which serves as a background for the Church History. Christian Doctrine is taught largely through lectures, and continues once a week through the three years in the higher department, in which all the principles of the Christian faith are dealt with. Since the preaching of all the students must be in the vernacular, the practice work in homiletics is given in that language, both classes working together. This includes sermon plans and delivery, reading the Scriptures and hymns, etc. In Church Polity and Administration, the various forms of polity are studied and compared, special attention being given to those forms that are represented in the student body. There is also careful study of the administration of sacraments, and the various forms of pastoral work, including organization and conduct of the Sunday School, young people's societies, lay preaching, and aggressive work among the non-Christian elements.

In addition to the major course, as above outlined, the higher department takes courses in English literature, elementary psychology, and to all are given lectures on hygiene.

MADRAS CHRISTIAN COLLEGE

The Madras Christian College is one of the best examples in India of what can be accomplished by a united effort on the part of various missionary bodies. The college, and the school from which it grew, has been in existence over 75 years. For more than half of that period it was controlled and supported entirely by the Free, afterward the United Free, Church of Scotland. At the beginning of 1887 the Church Missionary Society and the Wesleyan Missionary Society joined in its support and government. Only recently the Church of Scotland has also entered the combination and it is expected that other missionary societies will share in the management of the institution in the future. During all this period no complications have arisen and no friction has occurred in the controlling bodies. The harmony has been remarkable, and experience has shown that organic union in the management of such institutions is not only possible, but is conducive to their best interests. The college holds a commanding position among the educational institutions in Southern India.

It is governed by a council in Madras in which the contributing societies are officially represented and by a governing board at home. The various societies concerned in the college appoint representatives to the governing board in proportion to the support given.

There are about 950 young men in the schools, of whom about 800 are in the college proper. In 1877 only Rs. 18,000 were collected from the pupils as fees.

In 1911 about Rs. 80,000 were collected. The cost of the institution is about £10,000 a year, of which £6,000 comes from the pupils, £2,000 from the government, and £2,000 from the contributing societies. This amount must be increased however in the immediate future owing to the new requirements made by the educational department and the university authorities. The curriculum is broad, modern, thorough and deserving in every way. It covers much the same subjects as are taught in similar leading colleges in the West, with modifications suited to the requirements of India.

Of the 800 odd students present in 1911 only about 100 belonged to the city of Madras. More than this came from the district of Tanjore and about the same number from Travancore and Cochin-China. All other districts of the Madras Presidency were represented by considerable numbers. This shows something of the wide range of influence of the college over all south India.

This college stands among the first of the Christian colleges of India, and its leadership has been prominent throughout the southern part of India. Its first Principal, Dr. Miller, held a conspicuous position among the educators of the entire country and was frequently consulted by the Viceroys and the chief British and Indian officials with reference to educational matters, and had much to do, during his career at the head of this great leading institution, in establishing the educational system of India.

ISABELLA THOBURN COLLEGE

The best illustration of higher education for women in India is furnished by the Isabella Thoburn College, situated at Lucknow, and founded in 1870. It started as a bazaar school with a half dozen Christian girls and has grown by successive stages to a well equipped institution, reaching from the kindergarten to the completion of the course for Bachelor of Arts, a series of courses covering sixteen years. In addition to the B.A. course there is a normal course of two years. Matriculates choose either the college or the normal course, each having its separate staff of teachers.

The school began in connection with the Methodist Episcopal Mission and has had excellent management and marked development. The girls are practically all Christian, although occasionally non-Christian students are found taking advantage of the splendid education which can be obtained nowhere else in central or northern India.

The College occupies a large park in the city of Lucknow which is being rapidly filled with commodious buildings for the purposes of the school. A new High School building for the preparatory department is just being completed and a memorial hostel accommodating 132 boarders has just been occupied.

The teaching staff consists of some six or eight Americans, with from fifteen to twenty Indian teachers, who have all received an education in India, to which have been added for a few some special advantages in educational institutions abroad.

The 36 college and normal students come from eleven different provinces of India. The majority of them are from the United Provinces and the Punjab, but Bombay, Bengal and Madras Presidencies, as well as Burma, Sindh and Kashmir, have their representatives in the school. There are over 200 pupils in the High School.

The College is affiliated with the University of Allahabad. The courses of study can be inferred from the examinations required of all graduates. The following is the intermediate examination prescribed, coming at the end of the sophomore year.

English—including prose and poetry; also a paper including translation from some vernacular into English and a narrative or descriptive composition. To pass this examination the student is required to have read English poetry, Blackie's "Self-Culture," Macaulay's "History of England," Wilson's Essays, etc.

Classical Languages. Three papers are required. Sanskrit may be one of these, or Arabic, or Persian with Arabic, or Latin.

Modern Languages. Three papers are demanded, all based upon French.

History. Modern History and Allied Geography. Ancient History and Allied Geography.

Deductive Logic.

Physiology.

Mathematics, calling for two papers, one in Algebra and Trigonometry, and a second in the Geometry of Conics and Solids, and the elements of Coördinate Geometry.

Physics, in various departments.

Chemistry, accompanied by practical work in the laboratory as a part of the examination.

General Biology, including zoölogy and botany, with a record of practical laboratory work.

For the examination for the B.A. degree practically the same subjects are covered, but represent in each case two years' advance on what was outlined above for the intermediate examination. The English examination demands two plays of Shakespeare, Byron's "Childe Harold," Canto IV, Milton's "Lycidas," "L'Allegro" and "Il Pensoroso," Wordsworth's Shorter Poems, etc.

Classical Languages. This department shows marked advance over the other courses. The Latin requires Virgil, Cicero, Tacitus, Horace, Livy and Juvenal.

Mathematics. Includes Analytical Geometry, Differential and Integral Calculus, Dynamics and Hydrostatics.

Philosophy. Covers Utilitarianism, Ethics, Psychology, Theism, and Outlines of the History of Ethics.

History. Covers the History of India, from the beginning to the present time, and also Mediæval and Modern European History, from 476 A. D. to the present time.

In addition to the outline as above given, the Bible is taught as one of the regular text-books of the College, the first period of the day being given to it. Once a week the Bible hour is devoted to the study of missions. All students are required to take daily exercise under the supervision of a physical trainer. Daily classes in singing are also conducted, and individual lessons in singing, piano and violin are given.

The College has recently published a list of over 290 of its former students, showing their record since leaving the school and their present employment. This shows that a very large proportion are rendering some special service to their people. A few have taken medical courses and are now serving as physicians.

The great majority of those who have completed their graduate studies are acting as teachers or principals of girls' schools in India. One has become a dentist, and one is a governess in an Indian family. The record is a most commendable one and makes clear the fact that the school is training young women for direct service for the people of India. Incidentally it shows that fifty-seven of the alumnæ have married.

RANGOON BAPTIST COLLEGE

The Rangoon Baptist College, the only Christian college in Burma, is situated in the city of Rangoon, the capital of Burma, on a site of about 27 acres, located in a residence suburb in the Western part of the city. This college was founded in 1872, and in 1894 became affiliated with the University as a college of intermediate grade. In 1909 it was raised to a full grade college giving the degree of Bachelor of Arts.

There are three distinct departments: the college, the normal school, and the preparatory department. The College proper has four departments: the philosophical, the literary, the vernacular and the historical.

The buildings are commodious and well equipped, the style of architecture being that of the English Renaissance, modified to suit the climatic conditions of the tropics, with fire-proof construction. Besides the large public hall, library, lecture rooms, etc., six buildings are occupied as dormitories, seven as residences for professors, and ten for native pastors. The library contains about 2,000 modern volumes, classified according to modern system.

The Normal Department, which was organized in 1893, prepares Christian teachers for both mission and government schools. This receives liberal subsidies from the government. Two courses are given, the Anglo-Vernacular, and the Vernacular, and the instruction is both theoretical and practical. There is a Sloyd Department in connection with the Normal School.

In the Philosophical Course the Calcutta University Syllabus is as follows: The section in Logic extends through two years, including both Inductive and Deductive Logic. Lectures and tutorial work in Psychology continue through two years. Ethics and General Philosophy are taught through courses of lectures, with reference to various authors.

The Literary Course comprises two courses of two years each, the former leading to the Intermediate Examination in Arts, and the latter to the Bachelor of Arts degree. The object of the first course is to give students a thorough and ready command of idiomatic English, in which rhetoric is given an important place. The course trains the student to make intelligent and independent use of English books. It includes an extended study of authors like Wordsworth, Milton, Tennyson, Scott, Coleridge, Froude, English Translations of the Odyssey, Shakespeare, Burke, Dickens, Cowper and Carlyle.

The Vernacular Course embraces a careful study of the Pali, the language in which the Buddhist Scriptures are written. This language holds the place among Buddhists that Latin held in Mediæval Europe. It is one of the Aryan languages of ancient India, cognate with Sanskrit and Greek, and for purposes of mental discipline it ranks with Greek and Latin, while at the same time it is the classical language of Burma. The Pali Course in the college is limited to two years. The student is expected to master the grammatical principles of the language, and to attain facility in reading and translation, from Pali into English, and from English into Pali. The course also includes some of the poetic books, with lectures on the Pali literature and early Buddhism.

The Historical Course demands for preparation a knowledge in outline of Indian history and govern-

ment. This is followed in the college by extended study of the history of England and the development of the English people in constitutional government, with the growth of the empire. This is followed by the history of Greece and Rome, with the development of their civilizations and national life, and tracing their influence on succeeding nations. In this same department there is instruction in the art, literature and philosophy of the classical period.

It may be of interest to state that all students have Biblical study, those in the course for B.A. taking a course in theology, which is presented in the form of lectures, followed by discussion on the central doctrines of the Christian Church.

The Preparatory Class need not be treated in detail here. Suffice it to say that it prepares students for the full college course as outlined above.

The College Catalogue for 1911-12 reports 45 students in the Arts Course, 67 in the Normal, with 180 in the Preparatory or Matriculation Department, and 984 in the Middle and Primary Departments, making a total of 1,176 in attendance. The college has 7 American professors, and 35 native instructors.

THE UNIVERSITY OF NANKING

As an illustration, not only of the influence and scope of a Christian college in China, but also as an indication of what has been accomplished by the union of various Missionary Societies in the building up of a Christian university, we will take the University of Nanking, located at the ancient capital of China, in the center of the lower Yang-tse valley. This is one of four or five similar union or federation institutions now in actual operation in China. Others are located at Chengtu, Wuhu, Wei-hsien and Hangchow, with strong beginnings in several other centers.

The Nanking University was produced by the union of the higher educational work of the Missionary Societies of the Methodist Episcopal Church North, the Northern Presbyterians, and the Disciples of Christ. These three Societies were carrying on strong educational work in that city, but quite independently. The Presbyterians and the Disciples were the first to unite in 1906, under the name of "The Union Christian College," making use of the plant of the Disciples' Mission for the more advanced work and of that of the Presbyterian Mission for the elementary school. The actual union work of the University, including the Methodist Mission, was begun in 1910.

The controlling body of the University is vested in a Board of Trustees in America, composed of nine men appointed, three each, by the Coöperating Mission Boards. Their duty is to hold all properties, invest and direct the expenditure of funds, ratify elections to the Board of Managers, appoint the president of the University, and in general to safeguard

and promote all the interests of the University. Provision is made in the constitution for increasing the number of trustees in case other missions enter the union. The Southern Baptists, Northern Baptists, Southern Methodists and Southern Presbyterians have united through the Medical Department with one representative each.

The management upon the field is vested in a Board of Managers composed of twelve men, elected by the three missions on the field, four to represent each mission, although the Managers are not required to be members of the mission they represent. Other missions may appoint members on the Board of Managers and enter into the union by providing for each manager, one instructor, $10,000 gold, in money or available property, and $600 gold, per year, for current expenses. This makes provision, as will be noted, for the enlargement of the union so as to embrace all denominations, and the four societies mentioned above will have their representatives on the Board of Managers.

The Board of Managers is accountable to the Board of Trustees for the safekeeping and disposition of all funds received by it from whatever source. It may establish departments, approve courses of study, and perform all the usual duties necessary for the general administration of the University. The Board of Managers annually appoints an Executive Committee from among its members to assist and advise with the President, and to carry out such work as the Board may direct, and in emergencies to take such immediate action as may be necessary.

The institution now owns 75 acres of high ground, beautifully situated in the heart of Nanking. It has three commodious dormitories, three lecture halls, one science hall, one Y. M. C. A. building, one chapel,

nine residences for foreign professors, a normal school building and a hospital. The total cost of all of the property now held by the University in China is something over $170,000. It must be borne in mind also that the difference in the value of money in the two countries thus measured in terms of buildings, capacity and site, means several times more than the same amount interpreted in terms of American prices.

Three centers for work are maintained. The Lower Middle School is carried on on property loaned by the Presbyterian Mission until such time as the University secures a suitable building near the North City plant for a practice school in connection with the Normal Department. The Middle School is in another section of the city, and the College and High School are in still another.

In the conduct of the University the Foreign Mission Boards provide the salaries of twelve professors, together with an annual grant of $9,000 gold in Preparatory and College work; five professors and $2,100 in the Medical Department. This money is spent under the direction of the President and local Board of Managers at Nanking.

The departments covered at the beginning of 1913 by the University curriculum are as follows:

Preparatory Department, with 431 students.

College Department, 70 students, with a faculty of 11 Americans and 17 Chinese.

Normal Training School, 30 students, 1 American and 3 Chinese teachers.

Medical School, 30 students, 5 American teachers, and 3 more soon to be added.

Agricultural School, 150 colonists, with 700 acres of land. One American and 2 Chinese in charge.

Theological School, affiliated, 30 students, 5 Americans and 5 Chinese on the staff. The affiliated Bible

Training Schools for both men and women have 60 students, with the same teachers as in the Theological School.

Language School, for the preparation of missionaries in the vernacular, 47 students, representing 27 missions, with 3 Americans, and one Chinese to each student, on the staff.

These represent the departments and lines of work of the University up to the beginning of 1913, with a probability of a considerable, rapid increase in the near future.

It should be stated that the authority of the University to give degrees is vested in the Board of Trustees representing the corporation in the United States, which is incorporated under the laws of the State of New York, and its power to confer degrees is in accordance with the authorization or approval by the Regents of the University of the State of New York.

As an illustration of the courses of study given in the institutions of higher learning in China, we quote the following as the course in the collegiate department of this University, with the hours per week required from each student:

Freshman Year

First Semester

	Hours per week
1. Chinese Language and Literature	8
2. Mathematics: College Algebra, Wentworth	4
3. Modern History, Robinson	3
4. Chemistry, McPherson and Henderson	5
5. Rhetoric and Essay Writing, Hill or Merkley	3
6. The History of Israel	2
	25

Second Semester

	Hours per week
1. Chinese Language and Literature	8
2. Trigonometry, Granville	4
3. Modern History, Robinson	3
4. Chemistry, McPherson and Henderson	5
5. Rhetoric and Essay Writing, Hill or Merkley	3
6. The Origin and Early History of Christianity	2
	25

Sophomore Year

First Semester

1. Chinese Language and Literature	8
2. The Teachings of Jesus and His Apostles	3
3. General Geology, Norton	3
4. History of English Literature, Long	3
5. Economics, Ely	3
6. Logic, Jones	3
	23

Second Semester

1. Chinese Language and Literature	8
2. Comparative Religions	3
3. General Geology, Norton	3
4. History of English Literature, Long	3
5. Economics, Ely	3
6. One Elective	3
	23

Junior Year

First Semester

	Hours per week
1. Chinese Language and Literature	5
2. Psychology, Angell	5
3. Elective	3
4. English Literature (Bible as Literature)	3
5. Elective (German is being taught)	4
6. One Elective	4
	24

Second Semester

1. Chinese Language and Literature	5
2. Psychology, Seashore	5
3. Elective (German is being taught)	4
4. English Literature (Bible as Literature)	3
5. Ethics, Dewey and Tuft	3
6. One Elective	4
	24

Senior Year

First Semester

1. Chinese Language and Literature	7
2. Philosophy of the Christian Religion, Menzies	3
3. English Literature, Shakespeare	2
4. Elective (German is being taught)	5
5. One Elective	5
	22

Second Semester

	Hours per week
1. Chinese Language and Literature	7
2. Philosophy of the Christian Religion, Rogers	3
3. English Literature, Shakespeare or other Classics	2
4. Elective (German is being taught)	5
5. One Elective	5
	22

Bible Training School

In the Bible Training School, besides the regular theological department, there is also a Lay Training Course, less scientific and intended for the preparation of Chinese for less important positions in the Christian Church. The Advanced Course presupposes a college or thorough high school education; the Intermediate or Lay Course presupposes at least a four years' course in a preparatory Bible School, or graduation from a Middle School.

The Advanced Course is as follows:

Junior Year

Spring Term

	Hours per week
Introduction to the Gospels: Matthew; Life of Christ in the light of Modern Scholarship	3
Old Testament Introduction	4
Church History (in outline) early centuries (Sheffield)	4
Biblical Theology: Revelation and Inspiration; Book of Deuteronomy	3

	Hours per week
Homiletics: Prayers and Prophetic Messages of the O. T.; the Art of Discourse	2
Comparative Religion	1
Greek	3
Practical Christian Sociology: Visitation, Preaching, Teaching	2
Essays	1
Music	2

Fall Term

Gospel of Luke; Book of Acts; Apostolic Age, Political and Social Life, etc.	3
The Pentateuch	4
Church History (in outline) Sheffield	3
Theology: The Existence, Nature, and Works of God	3
Homiletics: The Art of Preaching, Davis, The Art of Illustration	2
Propædeutics: Content and Method of Religious Education	1
Comparative Religion	1
Greek	3
Practical Christian Sociology	2
Essays	1
Music	2

Middle Year

Spring Term

Introduction to St. Paul's Epistles: Careful study of Ephesians, Colossians, etc.	3
Old Testament Institutions	4
Church History: after the Reformation	3

	Hours per week
Biblical Theology: The Doctrine of Man; the Person and Work of Christ	3
Homiletics: Discourses in the N. T.; Textual and Topical Discourse	2
Principles of Biblical Interpretation	2
Greek	3
Practical Christian Sociology: Visitation, Preaching, Bible Teaching	2
Essays	1
Music	2

Fall Term

Epistle to the Hebrews; General Epistles (selected)	3
Amos and Isaiah	4
Church History	3
Theology: the Doctrine of Salvation; Epistle to the Romans	3
Homiletics: Discourses of the N. T.; Theory and Practice of Discourse	2
History of Interpretation	1
Biblical Pedagogy: Theory and Practice of Bible Teaching	1
Greek	3
Practical Christian Sociology	2
Church Government (according to affiliation)	1
Essays	1
Music	2

Senior Year

Spring Term

Johannine writings: The Gospel	4
Jeremiah; Zechariah	3
Church History; Modern Missions	3

	Hours per week
Biblical Theology; The Holy Spirit; The Church; Christian Ethics	3
Homiletics: The Discourses of Our Lord; The Preacher's Equipment	2
Apologetics	2
Greek	2
Practical Christian Sociology; Visitation, Preaching, Bible Teaching	2
Church Discipline (according to affiliation)	2
Essays	1
Music	2

Fall Term

Johannine Writings: Revelation and Epistles	4
Wisdom Books and Devotional Literature of O. T.	3
History of Modern Missions	3
Theology: Review of Christian Doctrine	3
Homiletics: Pastoral Theology; Study of Selected Sermons	2
Apologetics	2
Christianity and Modern Psychology	2
Greek	2
Comparative Church Polity	1
Practical Church Sociology	2
Essays	1
Music	2

The tuition in the Lower Middle School is $10 Mex. per semester, and in the Middle and High Schools $30 Mex. per semester. College students are, at present, not required to pay any tuition fee, but $10 matriculation fee is required. In all departments students are required to pay a fee for board of $22.50 Mex. per semester. Mohammedan students and others re-

quiring special food must pay $5 in addition. The total expense for a student per year is from $124 Mex. to $136 in the Middle and High School, and about $84 in the Primary.

It is evident from simply a casual perusal of the reports and catalogues issued by the University of Nanking that the work which this institution is doing, under the joint support and backing of these missionary societies, is far superior in strength and quality of work to that which any one of the societies could expect to do working independently, while at the same time the appearance of rivalry presented to the Chinese is entirely removed, and a united, single Christian impression is made upon all.

CANTON CHRISTIAN COLLEGE

Canton College was incorporated under the Regents of the State of New York, in 1893. In 1894 the Trustees took over by purchase from the Board of Foreign Missions of the Presbyterian Church its Fati school, in the suburbs of Canton. The college project passed through a period of four years without change in the character of the school, until 1898, when the Trustees relinquished the property and resold it to the Board of Foreign Missions. With its new organization the college opened in 1899 with six students. In 1900, on account of the disturbed political conditions, the school moved to Macao, a Portuguese settlement near Hong Kong.

In 1905 the college began upon its present site, a few miles down the river from the city of Canton, on a large campus, ample for extended growth and development. The college fronts on the Pearl River and has an area of some 60 acres. It is the only institution of its kind for the two Kwong provinces, which have a population of over 50,000,000. Its buildings are commodious but still inadequate to meet the requirements of increasing numbers. The students in attendance, in 1912-13, exceeded 400, of whom 16 were in the college proper, 128 in the High or Middle School, and the remainder in the preparatory departments.

The college offers twelve distinct courses, the first six covering each a period of three years, and the remaining six a period of two years: General Arts Course, Political Science Course, General Science

Course, Physics and Chemistry Course, Commercial Science Course, Agricultural Course, Normal Chemistry and Mathematics, Normal English and History, Normal Modern Languages, Normal Chemistry and Biology, Preparatory for American Colleges, Special Preparatory for Medicine.

The language of the school is English. The courses as above outlined give no place whatever to Chinese, except in the General Science Course. The emphasis throughout is upon English, French and German. Many of the students have come to the United States and are now taking extended graduate work in American colleges. In the Canton Christian College Bulletin, containing the President's report for 1911-12, pictures of 27 such students are presented.

APPENDIX D

Tokyo, Dec. 6, 1912.

FROM THE CHRISTIAN UNIVERSITY COMMITTEE OF JAPAN TO THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

"The Christian University Committee of Japan greets you in the name of our common Lord, and first of all begs leave to offer to you its expression of deep gratitude for the favorable action taken by your body in January, 1912, in reference to the establishment of a Christian University in Japan. The movement for the founding of such an institution has been greatly stimulated by the action you then took. For this reason the Committee's second purpose in addressing you now is to pray for the continuance of your influential support.

"Our Committee believes that Christianity is confronted with a unique situation in Japan to-day. In spite of problems still existing, undoubtedly the rise of Japan during the past fifty years is phenomenal in history. Instead of the feudalism of half a century ago, we now see a country that has become already well established in constitutional government. All the elements of a well-organized national life have for

years been in successful operation, and the essentials of material civilization are being steadily introduced and developed. Japan, moreover, has become a highly intelligent nation. Her excellent educational system providing school advantages with obligatory attendance for practically every child in the empire; her high-class universities; her sending of hundreds of men abroad for study and investigation now for several scores of years; and the widespread circulation of every form of literature among her people; all have conspired to make her one of the enlightened nations of the world. In moral and religious things there has been during these years, not indifference and decay, but an earnest striving for the best. There is a thirsting for righteousness that is strong, and morality stands first in the curriculum of every school. The spirit of religion is living, and Buddhism in no other country exists in such vigorous and well-organized form as in Japan.

"Christianity standing face to face with this enlightened, aspiring, virile and providentially prepared nation is in the presence of a tremendous challenge. If Japan is won for Christ, it will be the greatest Christian apologetic of modern times, and will exert immeasurable influence over the whole of Asia.

"But, if Christianity would prevail in Japan, it must be an educational Christianity. In the midst of a nation so profoundly appreciative of education, and alongside of a Buddhism that is rapidly becoming very active in education, Christianity must not fail to be earnestly and comprehensively educational. The present relative falling back of Christian education must be checked. The schools of higher grade must be developed. Christianity is at present not equipped to meet the best educated classes of society, and this short-coming must be corrected. Christian scholarship

must take a larger place in the thought-life of the nation. Christian education must reach to the top. And for all this a Christian university is absolutely essential. A Christian university will be a great, reassuring, invigorating and unifying factor in the whole Christian work in Japan.

"The need of a Christian university in Japan has been felt for many years. In the late eighties already there was some agitation for such an institution. Again in 1900 a strong plea for a university was presented at a representative gathering of missionary educators in Tokyo. But by far the most significant movement for the achievement of the important purpose was inaugurated by the Association of Christian schools in 1910, mainly through the encouragement of Dr. John F. Goucher, Chairman of the American Section of the Edinburgh Conference Educational Sub-Committee, during his visit to the Far East at that time. Since then much effort has been put forth, earnest prayer has been offered, and a widespread interest has been awakened both among Japanese leaders and among missionaries, and also among some great friends of the cause in the United States and Canada. In April, 1912, the Association of Christian Schools appointed a Christian University Promoting Committee, and this Committee after various preliminary steps has now drawn up a statement setting forth the principles and mode of procedure to be followed in the establishment of the institution. Everything is now ready for aggressive work. 'Now or never' is the word upon the lips of many. The time has come, our Committee believes, to go forward. And it is with this conviction that our Committee appeals to you for whatever encouragement you may see fit to give to the movement at this critical and important time. The establishment of such an institution will be a large

undertaking, but not too large, we believe, for the united strength of the Church of to-day."

The plea for a similar university or for similar universities in China is couched in practically the same language and is based upon similar reasons.

APPENDIX E

BIBLIOGRAPHY

Barton, James L. Daybreak in Turkey.

*(Blakeslee, George H., Editor.) China and the Far East.

*Burton, Margaret E. The Education of Women in China.

*The Christian Education of Women in the East. (Addresses delivered at Oxford Conference, September, 1912.)

*Cowan, Minna G. The Education of Women in India.

Dennis, James S. Christian Missions and Social Progress, Vols. I and III.

Fisher, Daniel. Calvin Wilson Mateer.

*(Greene, D. C., and Dearing, J. L., Editors.) The Christian Movement in Japan. (Issues for last four years, especially those parts bearing upon the educational situation.)

Griffis, W. E. A Maker of the New Orient.

Griffis, W. E. Verbeck of Japan.

Hamlin, Cyrus. My Life and Times.

Hardy, Arthur S. Life and Letters of Joseph Hardy Neesima.

Jessup, H. H. Fifty-three Years in Syria.

*(Jones, J. P., Editor.) The Year Book of Missions in India, Burma and Ceylon, 1912. (Parts bearing on education.)

Lewis, R. E. The Educational Conquest of the Far East.

*(MacGillivray, D., Editor.) The China Mission Year Book. (Issues for last three years, especially those parts bearing on education.)

Mackay, George L. From Far Formosa.

Mateer, Robert McCheyne. Character Building in China.

Morrison, John. New Ideas in India.

*(Beach, Harlan P., Editor.) Mission Problems and Policies in Asia.

*Reinsch, Paul S. Intellectual and Political Currents in the Far East.

* Of special value.

Ross, E. A. The Changing Chinese.
Smith, George. The Life of William Carey, D.D.
Smith, George. John Wilson.
Soothill, W. E. China and Education.
Speer, Robert E. South American Problems.
Tenney, Edward Payson. Contrasts in Social Progress.
The Student Missionary Appeal, Cleveland Convention Report of S. V. M., pp. 457-479. (See also Reports of later Conventions.)
Tyndale-Biscoe. Pamphlets on Education.
Washburn, George. Fifty Years in Constantinople.
Watson, C. R. In the Valley of the Nile.
Wells, James. Stewart of Lovedale.
World Atlas of Christian Missions, Educational Statistics, pp. 103-114.
*World Missionary Conference Report, Vol. III, Christian Education.
World's Student Christian Federation Conference Reports.
Catalogues of Mission Colleges.
Articles in Periodicals, especially "International Review of Missions."

* Of special value.

APPENDIX F

A SELECTED LIST OF BOOKS ON EDUCATION

(Prepared by Dr. T. H. P. Sailer, Educational Secretary Presbyterian Board of Foreign Missions)

EDUCATION AND THE CHRISTIANIZATION OF NATIONAL LIFE

Education in Relation to the Christianization of National Life. Report of Commission III of the Edinburgh World Conference, pp. 471. 1910. Revell. 75 cents.

The most thorough discussion in print of the problems of educational missions. Testimony is given from numerous correspondents all over the world as to the aims and problems of educational work. The relation of Christian truth to indigenous thought and feeling, industrial training and the training of teachers occupy three chapters. The need of a broad and thorough understanding of educational principles by prospective missionaries is strongly urged. The whole discussion is on a high plane, and is exceedingly stimulating.

KINDERGARTEN

Blow, Susan E., and Hill, Patty S. The Kindergarten. pp. 301. 1913. Houghton, Mifflin. $1.25.

Report of the Committee of Nineteen of the International Kindergarten Union. Miss Blow presents the views of the orthodox Froebelian School, and Miss Hill those of the progressive wing.

ELEMENTARY SCHOOL

DEWEY, JOHN. The Child and the Curriculum. pp. 40. 1902. University of Chicago Press. 25 cents.

An essay on the theory of the relation of the subject matter of study to the developing child. It presents more acute and original thinking than the average educational treatise of ten times its length.

DEWEY, JOHN. The School and the Child. pp. 127. 1906. Blackie & Son, London. 1*s*.

A reprint of the preceding essay, together with eight articles written originally by Dr. Dewey for the "Elementary School Record," and now out of print.

DEWEY, JOHN. The School and Society. pp. 129. 1900. University of Chicago Press. $1.00.

A series of lectures by the leading American philosopher of education, describing the principles on which the University Elementary School is conducted. The lectures have had an influence on educational thought out of all proportion to their bulk.

DOPP, KATHARINE. The Place of the Industries in Elementary Education. pp. 270. 1905. University of Chicago Press. $1.00.

Based on the ideas presented by Dr. Dewey in "The School and Society."

MCMURRY, C. A., and F. M. The Method of the Recitation. pp. 339. 1903. Macmillan. (Revised edition.) 90 cents.

Works out the application of the five formal Herbartian steps to elementary teaching. Perhaps the best general introduction to the principles of teaching for the beginner to read.

MCMURRY, F. M. How to Study and Teaching How to Study. pp. 324. 1909. Houghton, Mifflin. $1.25.

A book that every teacher should own and digest. Teaching in most of our schools would be revolutionized and manifolded in value if the recommendations of this book were carried out. Few things are more important than learning how to study, and few things are more neglected by the average teacher.

McMURRY, F. M. Elementary School Standards. pp. 218. 1913. World Book Co. $1.50.
Part of the report of the New York City school inquiry. The writer lays down standards by which the efficiency of an elementary school should be measured, and applies them in some detail to conditions in New York City. Some very practical discussion.

STRAYER, G. D. A Brief Course in the Teaching Process. pp. 313. 1911. Macmillan. $1.25.
The various types of teaching are described and suggestions given as to their use and limitations.

WINTERBURN, ROSA V. Methods in Teaching. pp. 355. 1909. Macmillan. $1.25.
Suggestions of detailed methods for teaching English, arithmetic, nature study, history, etc., in the elementary grades are offered.

TEACHING OF SPECIAL SUBJECTS

JOHNSTON, CHARLES H. High School Education. pp. 555. 1912. Scribner's. $1.50.
After a discussion of the place of secondary education, the methods of teaching various subjects are treated by different writers. A bibliography is given under each head.

GENERAL THEORY OF EDUCATION

BAGLEY, W. C. The Educative Process. pp. 358. 1905. Macmillan. $1.25.
Discusses the biological, logical and psychological bases of education. An excellent introduction for one who wishes to see education in the large as the acquisition of individual experience. It should be supplemented by a book which treats the social phases of education.

BAGLEY, W. C. Educational Values. pp. 267. 1911. Macmillan. $1.10.
The writer analyzes the values of education in a suggestive way, and gives hints for the realization of each type of value.

CUBBERLY, E. P. Changing Conceptions of Education. pp. 70. 1909. Houghton, Mifflin. 35 cents.

The author shows how, in response to the needs of life, the conception of education has changed from that of a transmission of the accumulated traditions of society. through one of psychological adaptation to the needs of the individual, to the sociological one of an instrument of democracy to meet the needs of democracy. The discussion is clear and vigorous.

DAVENPORT, E. Education for Efficiency. pp. 184. 1909. Heath. $1.00.

A series of spirited addresses. The writer holds that one-fourth of the time of all education should be devoted to vocational work, that industrial education must be developed for the ninety-five per cent of our population who do not enter professional life, and that this must be conducted in such a way as to retain its graduates in the industries.

DEWEY, JOHN. The Educational Situation. pp. 104. 1902. University of Chicago Press. 50 cents.

Three chapters on the work of the elementary school, the secondary school and the college. The thesis is that educational theory in response to social needs has advanced further than practice. The present dislocation is shown and the principles by which adjustment is to be secured are indicated. No educators more than missionaries need to study the problems of educational adjustment to social conditions.

DEWEY, JOHN. Moral Principles in Education. pp. 61. 1909. Houghton, Mifflin. 35 cents.

The writer applies the principles of social morality to the educational process.

ELIOT, C. W. Education for Efficiency. pp. 58. 1909. Houghton, Mifflin. 35 cents.

Two addresses in President Eliot's trenchant style, in which he contends for the development of initiative, enthusiasm and practical efficiency, which too often are not even sought in traditional education. We are still far from realizing fully the ideals which Dr. Eliot has advocated for so many years.

FINDLAY, J. J. The School. pp. 256. 1911. Holt. 50 cents.

An excellent discussion of the school as an agency of progress.

HUGHES, R. E. The Making of Citizens. pp. 405. 1902. Scribner's. $1.50.

A comparative study of the primary and secondary school systems of Great Britain, France, Germany and the United States, with chapters on the education of girls and defectives. The book makes a good introduction for those who wish to learn the main educational trends in the four countries mentioned. Those who wish to study this subject more in detail should consult Russell's "German Higher Schools" and Farrington's "Public Primary School System of France," and "French Secondary Schools."

LEAVITT, F. M. Examples of Industrial Education. pp. 330. 1912. Ginn. $1.50.

Combines constructive suggestions with descriptions of the best type of work done in the United States.

SNEDDEN, DAVID. The Problem of Vocational Education. pp. 86. 1910. Houghton, Mifflin. 35 cents.

The writer, who has become Commissioner of Education for Massachusetts, is one of our more acute students of educational principles. He shows the present need of vocational education by the school, since the home and the shop are no longer able to meet the demands and the changes necessary in the administration of the schools. The relation of vocational to liberal education is discussed.

SOCIAL EDUCATION

CARNEY, MABEL. Country Life and the Country School. pp. 403. 1912. Row, Peterson & Co. $1.25.

The work of the country teacher as a social force in the whole community is presented in a most enthusiastic way. Full of practical suggestions.

BETTS, GEORGE H. Social Principles of Education. pp. 318. 1912. Scribner's. $1.25.

A good introduction to the subject, which discusses the condition of the relation of the school to the individual and to society.

DRESSLAR, F. B. School Hygiene. pp. 369. 1913. Macmillan. $1.25.

Covers the sanitation of school buildings in detail, and also the care of the health of individual children.

DUTTON, S. T., and SNEDDEN, DAVID. The Administration of Public Education in the United States. pp. 601. 1908. Macmillan. $1.75.

A review of the broad field of public education in the United States. An excellent introduction to the study of our national system. While details and statistics are freely cited, they are accompanied by thoughtful comments on principles and tendencies which should be considered by those working in all fields.

GILBERT, C. B. The School and Its Life. pp. 259. 1906. Silver, Burdett & Co. $1.25.

School management from the standpoint of the principal. A very stimulating discussion based on up-to-date educational theory.

JOHNSON, G. E. Education by Plays and Games. pp. 234. 1907. Ginn. $1.10.

Three chapters on the meaning of play, its importance in education, and the characteristics of the periods of childhood are followed by a full list of plays for each age, with brief descriptions.

REEDER, R. R. How 200 Children Live and Learn. pp. 247. 1909. New York Charities Publishing Committee. $1.25.

This book will be most suggestive and stimulating to one who has to supervise a boarding school.

SNEDDEN and ALLEN. School Reports and School Efficiency. pp. 183. 1908. Macmillan. $1.50.

After brief introductory chapters, a long list of the most significant school reports of American cities is presented with comments. Those who have oversight of schools would probably get helpful suggestions for reports, even where conditions dealt with are quite different from those of American cities.

WOOD, T. D. Health and Education. pp. 110. 1910. University of Chicago Press. 75 cents.

An excellent summary of recent thought on the subject of health examinations, school sanitation, the hygiene of instruction, health instruction and physical education. Free play in the open air, involving interesting and natural activity, is recommended, as opposed to formal drills in the gymnasium.

CHILD STUDY

KIRKPATRICK, E. A. Essentials of Child Study. pp. 384. 1903. Macmillan. $1.25.

The best introduction for one who wishes to make a scientific study of child nature. The development of the various instincts characteristic of childhood are discussed in some detail, and brief suggestions made for the educator. At the end of each chapter are questions and references for further study.

TANNER, AMY. The Child. pp. 430. 1904. Rand, McNally. $1.25.

Another excellent introduction to child study, written from the standpoint of somewhat more personal interest in the child than Kirkpatrick's book. A useful supplement to the latter.

ADOLESCENCE

FORBUSH, W. B. The Boy Problem. pp. 219. 1907. 6th edition (revised). Pilgrim Press. $1.00.

An excellent book for those who have to deal with boys. Treats work in both church and home, and describes many organizations and devices, but exalts personal influence as supremely effective. At the end of each chapter is a select bibliography.

HALL, G. STANLEY. Youth. pp. 379. 1906. Appleton. $1.50.

A condensation of Dr. Hall's "Adolescence," the chapters especially bearing on education having been selected.

EDUCATIONAL PSYCHOLOGY

COLVIN, S. S. The Learning Process. pp. 336. 1911. Macmillan. $1.25.

Presents the various functions of the human mind and their significance for education. A number of recent psychological theories are discussed.

DEWEY, JOHN. How We Think. pp. 224. 1910. Heath. $1.00.

A discussion of reflective or purposive thinking in Dr. Dewey's usual clear and thorough style.

DEWEY, JOHN. Interest and Effort in Education. pp. 102. 1913. Houghton, Mifflin. 35 cents.

Dr. Dewey has been our most fundamental thinker on the principle of interest in education. His little monographs are worthy of the most serious study.

HECK, W. H. Mental Discipline. pp. 208. 2nd edition, revised. 1911. John Lane. $1.00.

For a number of years there has been a strong reaction against the view that the criterion of the value of the subject was its difficulty rather than its content. The author presents a useful summary of the discussion of the subject by various writers.

JAMES, WILLIAM. Talks to Teachers. pp. 301. 1899. Holt. $1.50.

A series of popular lectures on the application of psychological principles to teaching in Professor James' brilliant style. Specific methods could hardly be inferred from this book by the inexperienced teacher, but there is much to stimulate. No one has ever put certain maxims of character formation more incisively.

THORNDIKE, E. L. Educational Psychology. pp. 248. 2nd edition revised and enlarged. 1910. Teachers College. $1.50.

An attempt to apply quantitative measurement to the psychological differences of individuals. Investigations of the influence of sex, ancestry and environment are summarized and discussed. Many common suppositions are shown to be without scientific basis.

THORNDIKE, E. L. Principles of Teaching. pp. 273. 1906. Seiler. $1.25.

Treats briefly the various psychological facts involved in teaching, then the application of these to teaching, and finally offers a number of practical problems, some of which are very suggestive. The center of interest is in the psychology of the pupil rather than in the subject matter.

THORNDIKE, E. L. The Original Nature of Man. pp. 327. 1913. Teachers College. $2.00.

A most fundamental discussion of the original tendencies of human nature. A book of great importance in the study of educational psychology.

RELIGIOUS EDUCATION

COE, G. A. Education in Religion and Morals. pp. 434. 1904. Revell. $1.35.

Defines education as the effort to assist in development toward social adjustment and efficiency. Shows the implications of this viewpoint for religion. An excellent book for those who wish to see the question in the large.

PEASE, G. A. Outline of a Bible School Curriculum. pp. 418. 1904. University of Chicago Press. $1.50.

A most useful and suggestive book. Treats first the characteristics of each period of development from the kindergarten to the adult stage; then outlines a curriculum for every Sunday in the year, and gives several specimen lessons and a bibliography in connection with each year. The book indicates in general the position toward which the best Bible study is moving.

(SADLER, M. E., editor.) Moral Instruction and Training in Schools. 2 vols. pp. 538; 378. 1908. Longmans. $1.50 each.

A series of papers in response to an inquiry on the subject of moral education in schools. Vol. I treats replies from Great Britain, and Vol. II those from the colonies and from other countries.

SLATTERY, MARGARET. Talks to the Training Class. pp. 84, 1906. Pilgrim Press. 25 cents, 60 cents.

Popular and helpful chapters on child nature and the best methods of treating it in teaching. The intense sympathy of the writer is a stimulus, and the illustrations from life will be more suggestive to the beginner than any amount of abstract definitions.

HISTORY OF EDUCATION

MONROE, PAUL. A Text Book in the History of Education. pp. 772. 1905. Macmillan. $1.90.

The most satisfactory history of education in English. The settings of the different periods and the contributions of the different tendencies are presented with clearness and force. At the end of each chapter is a brief bibliography of the general history of the period as well as of its educational work.

MONROE, PAUL. Encyclopedia of Education. 1911-1913. Macmillan. $5.00 per vol. To be complete in five volumes, of which four have appeared.

A reference work of the greatest value, with which every student of education should be familiar.

PARKER, SAMUEL C. A History of Modern Elementary Education. pp. 205. 1912. Ginn. $1.50.

A very original and illuminating account of elementary schools since the Middle Ages.

TALBOT, E. A. Samuel Chapman Armstrong. pp. 301. 1904. Doubleday, Page. $1.50.

A life of the founder of Hampton College, which has done so much for the education of the Negro and the Indian. The breezy and rugged character of the man and the principles on which he based his work are illustrated by numerous quotations from his letters and sayings.

WASHINGTON, BOOKER T. Up from Slavery. pp. 330. 1900. Doubleday, Page. $1.50.

The life story of a man who has overcome tremendous obstacles and accomplished wonderful things for the education of a race. He has been wise enough to give his people what they needed rather than what they thought they wanted.

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